THE GOD NOBODY KNOWS

BY

DR. FRANK B. ROBINSON

FOUNDER OF

"PSYCHIANA"

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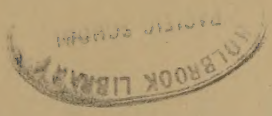

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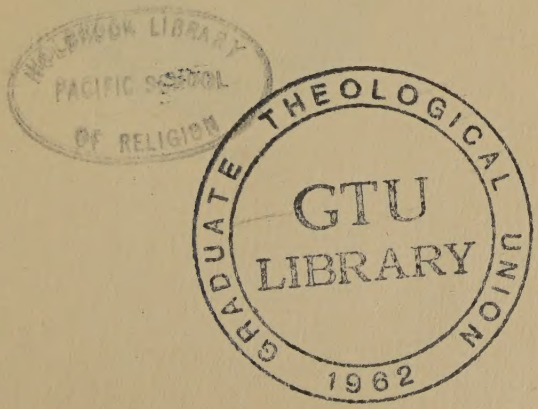

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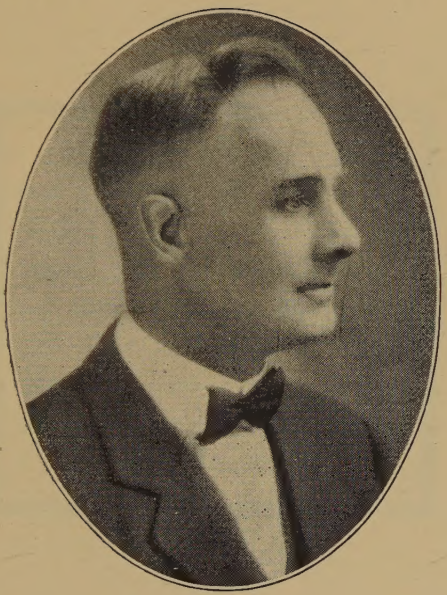
Moscow, Idaho



The Author

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. *Whom therefore ye* IGNORANTLY *worship, Him declare I unto you."—The Bible.*

Dedicatory

The light is breaking. Over a world cursed for the past thousands of years with the black, clammy, cold, dismal shroud of religious dogma and superstition—the Sun of Righteousness is rising over the hill-tops, and its rays are beginning to penetrate the darkness. The clouds of night are dispelling themselves under the merciless glare of the Light of the Living God.

All over the world are those kindred souls who are willing to risk the wrath and enmity of the "church", knowing such to be harmless now that the *true* Light is breaking. Often it is necessary for such souls to tread the winepress alone, and amongst the scoffs and jeers of those who think they know God.

To all such worthy souls, standing alone on the truths of God, and in spite of "religious" opposition—this book is dedicated. May the Power of the Living God succor and sustain all of such.

Frank B. Robinson.

INTRODUCTORY

Let it be distinctly understood that but one motive activates the release of this book. That one motive is that a little more light of the mighty power of God may shine into human hearts through its release, and that much of the superstition and tradition surrounding God may be eliminated once and forever. For I shall mince no words. I shall be kind and shall write with a heart full of love to all, but a spade will be called a spade, and no matter what truths are shown to exist in this book, you may depend upon it I am sure beyond a shadow of a doubt that they do exist—otherwise the book would not have been written.

I am not in the slightest degree interested in what is told to me about God unless reasonable assurance and proof of such statements is made plain. In the absence of any proof and reasonable assurance, as a Psychologist I must draw the inference that the chances of these statements being wrong are equally as great as are the chances of their being right.

As a Psychologist I would not be in the slightest degree interested if all the denominations and religions in the world swore to me on a stack of bibles that their individual religion was the right one. They all claim that. Nor would I be interested if

all the high officials of any of the outstanding religious denominations begged me to accept their doctrines. *Until they gave me "full proof of their ministry"* I should not believe them.

Not that I believe them to be dishonest at all, but I know somewhat of the history of most of the religions masquerading as "agents of God" and, in the light of what I do know of them, common honesty makes me inquire diligently as to whether or not there might or might not exist a *Real God* —about which these various and prolific religions know nothing at all.

I realize fully that we are living in a changing age. The truths of yesterday are the untruths of to-day. In every phase of life except the religious phase of it, things rapidly change. Not so in our "church" life however. Here we are asked to believe what our forefathers believed in the dark ages. And it does not appear to me as reasonable that these old "dark-age" beliefs are of much value to us to-day. Certainly the bloodshed which bathed the dark ages would not be welcome to-day. But most of it was "in the name of God." Certainly also it is hardly reasonable to expect every other phase of life to progress and our religious life to stand still.

To stand still is to stagnate and to die and the subject is quite open to question whether or not

the structure we have with us to-day called the "church" has not reached that "stagnant" stage, from which death is but a short distance. And one thing is certain—if this "church" structure as we have it, is "filled with the Holy Spirit" as it claims —it will never die—but if, on the other hand such contentions are incorrect, and this "church" knows nothing about God as He exists, then it might very easily be a fact that this "stagnant" or "death" period has arrived.

I leave it to my readers to pass upon the question as to whether or not the "church" has very much of a substantial nature to offer pertaining to our own spiritual and physical welfare—which is of equal importance. No one has ever returned from the "beyond" and in the face of this fact then it can safely be assumed that the life we are living here is the only life we know anything about. I am not saying there is not another life, or a continuation of this same life on another plane, but *I am saying that if there is no God in existence who can give us the pleasures and joys of this one life—the only life we know anything about*—then it is questionable certainly whether there be a God at all or not.

However—as my readers will discover—there most certainly IS a God that can and will and does give us our hearts desires here and now. We do not have to wait till we are "within the veil" to

receive these blessings but can have them now—when they will be most appreciated. And if there be such a God as that, then it is quite immaterial what He may be called or how He operates. One thing is certain—one may, if he so choose, demonstrate the actuality and power of the Living God we are soon to discuss.

As far as I personally am concerned—well—you had better forget me. Do not make the very fatal mistake of looking to the man instead of to the message. It is in doing just this that the "christian church" has so miserably failed. You must not do that.

I am probably one of the most ordinary men that God ever put breath into—so please do not consider me for one moment. The only redeeming feature there might be about me is the dogged determination I have displayed in my search for the things of God. The searcher is a poor thing—I can assure you of that. But sometimes in the workings of God it so happens that the "weak" thing is taken to "confound the mighty" and the thing that "is not", to bring to nought the thing "that is".

Whatever little light any of my works are able to throw on this mighty question is only as a grain of sand on the seashore. But if you will grasp the little faint glimmer of light as you will find it in this book—then I shall be happy and shall have

done my little part in the entire scheme of things—the grandeur of which might very well make all of us bare our heads in awe and wonder.

FRANK B. ROBINSON,

June 13th, 1929, Moscow, Idaho

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THE GOD NOBODY KNOWS

Chapter I

TRUTH TRIUMPHANT

There are approximately one hundred and twenty million people in this United States of ours and probably ninety percent of them are possessed of an intense desire to *know* the facts about themselves, the world they live in, and its God.

The day is happily gone by when the average thinking man and woman is satisfied to accept any old theory which may be presented, regardless of who presents it or what the theory or teaching may be.

Men and women want to *know*. And they want to know as speedily as possible. They do not care from what source the truth comes just as long as it *is* the truth. Nor do they care one iota for the medium through which such truth may be presented —just as long as it is the truth and just as long as it gives to that man or woman a better understanding of life's scheme, and tends to make life's load a little easier to bear.

It was not always so. Up until the last two decades you and I were taught certain supposed truths which we were commanded to accept without making the slightest attempt to ascertain whether or not such supposed truths were actually the truth, or whether or not they had the slightest particle of

truth in them. Just as long as our parents and our religious teachers told us certain things were so we were supposed to accept those statements without question.

And up until the past few years this was done. But men and women are fast changing. The old creeds, beliefs, dogmas, traditions, have been given much time and many opportunities to prove their merit or demerit, and for the most part a good many of them have been weighed in the balances—and found wanting.

Deep down in the human hearts of all of us, sometimes hidden so deep that we fear it can never be resurrected, there is a desire, an intense desire, to *know*. We cannot help that desire being there—we did not put it there—but there it is and there it will remain until the human race as a whole actually discovers the "secret" of the universe and the "mystery" of life.

Never was there such an intensified effort on the part of so many sincere, honest, thinking people to know the *truth* as there is now. And in the face of such attempts it will follow most assuredly that man *will* find out and *will* know the "hidden story" as it actually exists. Were man to be perfectly satisfied with current explanations and traditions, then by no possible means could he be able to grasp whatever new truths there might be all around him.

He would be perfectly happy in whatever he had been taught and consequently, under no circumstances, could there ever break to man any new light whatsoever. But in the very moment when either one individual man or the entire race decide that they are going to actually *find out* the truth as it exists, then in that moment are they headed towards the goal. It may take some time before they reach it—and it may not even be in sight—but reach it they will sooner or later, and nothing can stop them.

This sentiment is very rampant nowadays and is growing day by day. Having its origin in what the religious world would call "agnosticism" this movement toward the *truth* is gaining impetus every day and will inevitably lead to the end of the trail where lies—*the answer.* And in passing let me add that the end of the trail may not be as far away in the future as many imagine.

Strange as it may seem, we have looked for the solution of the riddle of life to come through some religious organization or through some religious teaching. There is nothing, however, on which to predicate such a statement. Far more probable is it that the sciences will come closer to revealing whatever truth there may be than will any system or systems of religion. And it may be, and probably will be, that when the curtain *is* fully lifted,

we shall find both science and *all* religions have done their little part in bringing the truth to this earth.

To those who are saturated and steeped in religious dogma, tradition, and superstition, this statement of course will brand me as an "unbeliever" or a "heretic". It will be immediately taken for granted that I know nothing of God and am in a sad state of being—a "lost soul" so to speak.

Well and good, for I deem it an honor and a compliment to stand out from the religious masses and dare to make an independent investigation of such religious things. I deem it an honor to take my stand with those who will not accept whatever has been handed down to them by their forefathers as the truth, without making as intelligent an effort as possible to find out whether or not such "hand-me-downs" actually *are* true, or whether or not they are false. Personally, I am not in the slightest degree interested in the opinion of any religious sect, organization, or demonination. What I want above all else is to endeavor to throw upon the entire tangled mass what, to me, seems to be a ray of light, and what, sooner or later, might lead men and women into a better understanding of the things they are so earnestly endeavoring to understand.

It is hardly to be expected that any one man can divulge the entire truth. But it is to be expected that sooner or later the true light *must* break, and,

as has every other light along these lines broken, it *must* and *will* begin to break through someone who has not been willing to accept the traditions of the day. Had Columbus been convinced that no such a land as America existed he would not have made his expedition, and you and I might not be here. In his own mind he would have been satisfied that no such a land existed and, as far as he was concerned, that would have been the end of it. But such a land *did* exist, and had not Columbus attempted to discover it then sooner or later someone else would.

Had one mentioned but a few years back the existence of the cosmic ray, made famous by that mighty searcher of truth, Dr. Milliken, he would have been laughed to scorn and probabaly worse than that would have happened to him. But the cosmic ray *does* exist, and it always *has* existed, and it always *will exist,* in spite of those who might have scoffed and who still do scoff at the idea.

Of one thing you may be sure. You may be sure that what is truth *is* truth whether believed or not. You and I may not believe that a drop of water is composed of two gases—but that does not alter the fact. If we deny it we show our own ignorance of the laws of chemistry involved. And if we are not open to conviction and willing to be shown that such a law *does* exist, then we brand ourselves as—well

—unintelligent. That sounds better than the word I was going to use.

And so it is in the eternal search for truth, no matter what the truth is which is sought after. In this book we are endeavoring to discover a little about the *truth* as it exists in the spiritual realm. By this I do not mean in the so-called "religious" realm, because we may see before long that the realm which calls itself religious and which accedes to itself all and exclusive authority regarding the things of God (although no one else accedes to them such authority) might be a good deal farther from the truths of God as they actually exist than are some others who make no profession of religion whatsoever. At least not in the commonly accepted use of the term.

It might very easily be that these good folks, "ambassadors of God" as they term themselves, are living in ignorance of the very principles they think they are teaching, and it may be further that, like those who do not believe in the existence of the cosmic ray, they might be denying *the very power they think they are teaching.* In other words, these good men and women who have given us the many creeds and religious beliefs extant to-day, and who are still teaching them, *might very easily be living in utter ignorance of the God they believe themselves to know and represent.* I do not say that this

is so, but it might be so. Whether it is or no the reader will decide for himself before the book is ended.

And if these same religious leaders in our religious denominations denounce and scoff at any other teaching than their own—which they usually do—then they also are in the same class with the ones who deny the existence of the cosmic ray—even though it is known to exist.

This attitude of mind is often called "holding the faith". Such bigots deem themselves to be "standing fast in the traditions which they have been taught" and to "stand fast" in *any* tradition in this day and age is to stagnate and petrify. This applies to religious life as well as to any other phase of life or its activities.

However, the time is here when many thousands inside our present religious or "church" structure are beginning to question the advisibility of continuing to "stand fast in the traditions they have been taught", and are wondering if, after all, there is anything substantial or true to the entire structure they have made themselves a part of.

And this is not to be wondered at. On every hand are heard whisperings of things heretofore deemed "supernatural" or "divine". Some friend has been wonderfully healed of an ailment of years of duration, either by this method or by that method.

Sometimes it is the feat of a Psychologist; at other times it is through the tenets of a vitally different religious structure, this structure laying all the stress on "mind" and none, if any, on the physical body at all.

No matter by what means these things have been accomplished, the fact remains that they *have* been accomplished and this fact—if none other—is causing good "christian" church members by the thousand to wonder. Some scientist of national or international reputation makes some startling discovery; some Psychologist or Psycho-therapist does the seemingly impossible, and the church member wonders. And well he may, it is a good healthy sign.

One hears of a certain person who up to a certain period of his or her life was a total failure. He or she begins the study of the New Psychology, or some other system of mental instruction (sometimes spiritual) and, lo and behold, the impossible happens again. Such a one takes a new lease on life; his or her old desires are supplanted by new desires and ambitions, and a new man or woman blossoms forth, daring and doing.

That there is a power entirely outside of the "church" and a power which makes no profession of religion of any kind, is being admitted by "christian" people by the thousand. And as is

natural, the longing is created in their own lives for this same power. They hear Sunday after Sunday of the mighty power of their own God, but in vain do they search for it. If they are tolerably honest with themselves and their neighbors they will admit that as far as their having experienced any "divine" power of any sort in their lives, they have not to date experienced it. Some of them are brave enough to cut loose from the system, while most of them more through force of habit than anything else just "hang on", having a fairly good social time, etc.

For experiments sake recently I asked several hundred church members to define for me the experience they went through when they joined the church. I asked them what they knew of the experience of being "born again", which experience is supposed to be a requisite of church membership, or, in other words, membership in *the invisible church of Christ.*

Not in a single instance could I get a clear, concise answer to my question. Not in a single instance did I even get the admission that any change whatsoever had taken place in their lives. The sum and substance of their answers to me was that they "believed on the Lord Jesus Christ and trusted Him as their personal saviour". But pressing my question a little further and insisting upon an answer to my question "saviour from what?", the answer invari-

ably was "well—from sin". And when insisting upon an answer to my question as to what "sin" was, not one of them knew nor could definitely define it. To one it was one thing, to another it was another thing. Surely on a question as vital as that one is there should at least have been a sign of unanimity of opinion.

But they all seemed in the dark, and in the majority of instances I gained the admission that as far as they knew, they were no different since their "conversion" than they were before. Here let me add that the phrases "conversion" and "joining the church" are supposed to be synonymous. One must have the one before he can do the other, at least that is according to the creeds and "articles of faith".

From years of observation I believe I am justified in saying that I have yet to see a man or woman who gave me the slightest evidence that he or she knew anything of a power gained in the church, and which in itself was of "divine " or "supernatural" origin. It has been my pleasure to meet many "mighty men of God", leaders in their respective denominations. I have had close and intimate conversation with them. In many cases they have come to me for professional advice. And I speak very truly when I make the assertion that it is my opinion very few of them actually believe what they preach,

and practically none of them can make satisfactory proof of their being "joined to Christ" or being in any way different from me.

For many long years I watched them. I vainly endeavored to find whatever power there was supposed to be in the "church", and in order to keep absolutely honest with myself I was compelled to abandon the search in its entirety. *I failed to find the slightest evidence either of "conversion" or of any other "divine" or "supernatural power" in any church system or in any man making a profession of any of these so-called "religions".*

I found many who had succeeded in hypnotizing themselves into believing they were "saved", but in not one single instance was I able to find one little scrap of evidence that such a professor possessed any power that was not inherent in me, or which was or could be called "divine" or "supernatural".

And if honest with themselves, I am of the opinion that practically nine-tenths of the present day church members will admit this self-same thing. What they actually would like to do would be to contact some power or other which *would* give them the things their hearts crave for, and, taking seriously the promises of the "church" that *it,* by reason of its "divine origin" can so satisfy, they have allied themselves with it only to know, in the vast majority

of cases, that they did not find what they expected to find.

And being honest with themselves, many of them are rapidly discarding the entire thing. The theatre takes the place of the prayer-meeting, and it is but right that it should. At the theatre a certain amount of pleasure is to be had. While at the prayer-meeting—well, its popularity is evidenced by the thousands of church members who do not attend it.

Let my readers distinctly understand that this book is not written with any thought in my mind of attacking the church. I have neither the time nor the inclination to do that. But it *is* written in an effort to find out, if possible, whether or not there might be a God *which the church knows nothing about.* That is the object of this book.

Its author believes that God, as He actually exists and manifests, is so far removed from the God preached by every Protestant denomination throughout the entire world, that there is not the slightest comparison between them. He believes that ignorant but well-meaning "fathers of the church" ages ago transmitted to us a vision of God which is erroneous in its entirety. He believes further that God as He is and exists, and as Jesus preached Him, *is not by any manner of means the God the present day church knows anything about.*

If this opinion of the writer is correct, and he

believes it is, then there must be another God about whom nothing, or very little, is known. This the writer believes to be a fact. He believes there is in existence *the God nobody knows.*

Chapter II

"RELIGION"

At this point it will be well to consider the present religious structure as it exists to-day in our land. I shall confine myself to Protestantism, as there are more Protestants than Roman Catholics. The one worships Christ while the other worships the Virgin Mary. That, I believe, is the main difference. In the Roman Catholic church its head is the Pope, who is presumed to have direct and "divine" power which was directly transferred down to him through a line of other Popes, the first of whom was Peter.

In Protestantism we have four or five leading denominations, all preaching about the same thing. *They* claim that every member of their denomination is "part of the bride of Christ". They also claim that they are a part of an "invisible church" which is at present operating on this earth, and they hold out the hope that some day Jesus Himself will descend from Heaven with a shout and will catch them all up in the air with Him, to be "forever with the Lord".

The Roman Catholic claims that the Protestant church is "heretic" and therefore outside of the pale of either "Heaven" or "salvation". The Protestant church in turn claims that the Roman church is on

the "anti-Christ" order and therefore "outside of the pale of either Heaven or salvation" itself.

According to the present Protestant structure the millions of Mohammedans, Chinese, Japanese, and the many other races and denominations are all wrong. Their religions are all false. To such an extent is this attitude or belief implanted in their minds that they actually send missionaries into these foreign countries in an effort to "convert" the poor "heathen" who does not believe as they do.

In other words, each and every system of religion extant has its own beliefs, usually its own God, and each and every other race and belief and denomination is positively in error. The "christian" thinks that the millions of Mohammedans are doomed. The Mohammedan thinks the "christians" are in the same boat. Neither can see far enough or broad enough to admit that he *may* not have the entire truth. He is not willing to admit that the "other fellow" may have some little smattering of the truth regardless of what *he* thinks.

In every case it seems to be taken for granted that each one is right and the entire rest are wrong. As a matter of fact, however, *if any one of them possessed the entire truth the rest of them would be glad enough to accept it, and would come to them by the thousand for it.* And again, *if any one of*

them had the entire truth, the rest of them would fall by the weight of their own error.

It is hardly to be expected then, that the God of any of these warring factions is to be taken as the real God. They originate in entirely different manners and are entirely different beings. But each individual system is convinced that *its* system of religion is *right* and the others are wrong. But the thinking man and woman will easily see that the probability is that none of them have seen the truth as it exists. Each thinks it has, and each prosecutes its own religious system for all it is worth, getting as many "converts" from the other sect as it possibly can.

And the "christian" is no better than the rest of them. In fact he is more active than any of the others in that he aggressively sends his "missionaries" into foreign countries in an attempt to make those of a different faith see things as the "christian" sees them. The point I wish to make here is that Protestantism is only one of a series of religions extant in the world to-day, and it is just as open to question as to the veracity of its doctrines and teachings as are any of the others. One remarkable characteristic about all these systems of religion is that each insists that it is the only true religion. All others are false.

The "christian" advertises "the only true God",

and so do the others. It is my contention that as long as that attitude exists and the "christians" are satisfied that they have the *real* religion, then by no manner of means can they ever see the larger picture until such an attitude changes. As far as they are concerned the "cosmic ray" does not exist. But it does just the same.

The most hopeful sign in the "christian" religion to-day is that its members are dropping out of it and losing interest in it rapidly. It no longer has much hold on them, and certain is it that a great many of the tenets which it has so valiantly fought for in past ages are very rapidly being discarded, not only by the individual members but by the heads of these denominations themselves. That is a very healthy sign, and in passing may I state that this marked dropping off is not only noticeable in the "christian" religion but in others also. (If the correct religion was to be decided by a vote of the majority as is done in our national elections, the Mohammedans would have it over all the rest. They outnumber the Christians by about sixty millions).

At this point it may be well to state that instead of any of these many and varied systems of religion having much of the "divine" or "supernatural" in them, they are all practically man-made. Some genius has arisen, sometimes a man and sometimes a woman, and as a result an entirely new religious

system springs into existence, usually with quite a rich financial reward for its promoter. I do not see where there is any evidence of either "divinity" or "supernaturalness" in any prevailing religion today, unless it be one recently founded by a woman, which practically puts a spiritual meaning on "the scriptures" and which offers the "key" to them. I believe this system of religion has come nearer to revealing the truths of the Living God as they actually exist than has any other system in existence today.

I do not admit that it was founded in the absolute truth, but I am of the opinion that it has opened up an entirely new line of thought in the spiritual realm. I refer of course to Christian Science, and while I do not consider it to be a "religion" as the old "religions" go, it is more than possible that it has more of the truths of God in it than have the rest of them combined. One of the beloved truths of most "christians" is the fact that their God is "in the sky"; their reward is "in Heaven" and their happiness "in the future".

Christian Science did one thing if it did no more, and that was to attempt to relieve some of the sufferings man is prone to *right here and now*. And that is something that the other denominations have utterly failed to do to date. In the case of illness or death the minister insists it is all in "the will of

God". Every unforseen and foreseen happening, be it good or be it bad, is directly attributed to the "will of God". None can possibly know, however, just what the "great will of God" is until they reach "the other side" and then, after standing before a "great white throne of judgment", those making their grades are "saved" while those failing are "damned".

In the "christian" religion the doctrine of eternal punishment and torture is stressed a little harder than it is in the other religions, and this is probably one of the reasons that it is losing ground at such a rate. It is hard to make the average American believe a doctrine like that. It seems to be opposed to all reason and it is my opinion that anything connected with *any* religion that is unreasonable *is false.* For instance, I do *not* believe the hell-fire theory—not for a moment do I believe it. Nor do I believe the story of Noah and his ark. There are many other things also which are preached by modern Protestantism that I do not believe, and the chances are many to one that you do not believe them either.

At this point the question will probably arise in the minds of my readers as to how and why these varied systems sprang into existence. From whence did they come? Who started them all? Why is there any need of them? And to risk being termed

"heretical" I will state that it is my opinion that this world in its entirety would be better off without any of them. We hear on every hand of the wonderful power for good the "church" is in the world to-day, but I do not believe it.

We are told that were the church taken out of the world to-day it would very soon destroy itself in the throes of "sin" and crime. I do not believe that either. Such statements are only made by those in the "church" and are made in the interests of their own "business". If I were asked my candid opinion as to the actual merit of the Protestant church in the world today, I would state that I believe it to be the greatest stumbling block in the pathway of God's actual presence and existence the world has ever known.

I believe that by bringing into existence a man-made religion and a man-made God, it is obscuring the real God as He actually exists. And all this notwithstanding the fact that the real God as He exists is the very same God that the Jesus of the christian religion taught about. In other words, I believe that through false interpretation, dogma, tradition, superstition, all of these coupled with a wilful blindness, the real *God* as Jesus Christ came to proclaim Him, has been made an impossibility by the interpolating of the "christian" church of a God of their own making, this God being a million

miles removed from *God* as He actually exists today.

I am not blaming the present day religious leaders, only to the extent that they keep their eyes closed to new scientific and psychological facts as they are advanced. These leaders, while, in the main, admitting that their religion is powerless, will not come forward and openly seek the truth. They will *not* tell their congregations of the doubts they entertain in their own minds. They would lose their positions if they did. Signs are hopeful however, very hopeful, for, as a certain gentleman said not so many centuries ago: "You can fool some of the people all the time—you can fool all the people some of the time—*but you can't fool all the people all the time.*" And that time is here now.

Chapter III

THE CHRISTIAN RELIGION

We have then a world picture of the religious structure as it exists. Briefly it is as follows: There are probably sixteen or seventeen major systems of religion in operation at the present time. We may safely say that each one of them really considers that it is the only true and real religion. This is perhaps but natural when one considers the point of view from which such a premise is taken. They see from the inside of their own structure, and to them every other system is false and grounded in error.

The "christian" would have us believe that his God is the one and only supreme being. From the "christian" point of view all others must of necessity be false since *he* holds the keys to the only true religion and the only true God. It is somewhat difficult to get a clear view of which part of the christian's God they actually believe most in as He is divided into three parts. We shall note the divisions later. It seems to the intent and careful investigator, however, that the great majority of the "christian's" worship is showered upon what they care to term "the second part of the trinity"—Jesus Christ. I think it is safe to say that more talk

is made about Him than about any other part of this supposed "trinity".

As a matter of fact it appears to the student that the worship of this man called Christ has overshadowed by far the worship of "God the Father" and of their "God—the Holy Spirit". They seem to be able to give us something tangible about this Christ, but they appear to be somewhat at sea when pressed for a definite and understandable statement as to what either "God" the "Father" or "God" the "Holy Spirit" is. All their efforts seem to be centered on this man Christ.

To even suggest that Mahommet might be as "divine" as Jesus was would be considered the height of fanaticism by the "christian", while to think even for a moment that Confucius might himself have had a little smattering of the "divinity" in *him* would be a very blasphemous statement to make—according to our "christian" friends.

And the same thing applies to practically every other religious system in existence to-day. You cannot tell a Mohammedan that his is a false belief any more than you can tell the "christian" that *his* is a false belief. As far as actual facts go they might both be false but it would be impossible to convince either one of them of it. Let me modify that just a little by saying that, except perhaps the last ten years, to try and convince either of these

two or, for that matter, any other religionist of the falsity in their existing systems would have been a wellnigh impossible feat to attempt.

The careful observers note a decided trend towards unbelief of the teachings in the "church" to-day. This is especially noticeable in the "christian" religion. Those holding membership in it now, and denying in toto the very fundamentals upon which the structure was raised, are openly admitting that the doctrines of fifty years ago cannot apply to-day. They are even willing to admit that their entire canon of "scripture" upon which their religious structure in its entirety is founded "cannot be taken literally to-day as it was in the past years".

This is a startling and rather damaging admission to make but we hear it on every side. In fact, it is not an uncommon thing to hear a so-called "christian" minister state publicly from his pulpit that he does not believe that this Jesus was other than a man—even as you and I. Others there are who very freely admit that their bible, once considered the "divinely inspired word of God—absolutely true from cover to cover", might not, perhaps, be quite as divinely inspired as it has heretofore been considered. Yes, we believe we note a very decided change in the attitude of many "christians" themselves towards *their own religion.*

The cause of this "change of heart" we shall look into later.

At this point shall we look into the structure of the "christian church" a little and see if we can find any evidence for or against its verity? "Rather a daring thing to do," methinks I hear coming from many "christians". But it is not daring to a Psychologist at all, as we who have adopted this science as our profession are not in the slightest degree interested in *things as they seem*—we are only interested in *things as they are known to exist.* So we shall pass by any such epithets which may be hurled at us and let the evidence speak for itself. The American people as a whole are rather an intelligent class and are very quick to grasp any new truths which may be presented, especially along scientific or religious lines.

Also it is a fact that they are perfectly competent to follow a given line of reasoning and to analyse the thoughts advanced. Personally, I am standing on the side-lines. I am merely adducing evidence either for or against the claims that the "christian church" makes. I myself have very definite views as to the verity or stability of their entire structure, but I do not want to inject them into this book. My large work *"Psychiana"* goes fully into that part of the subject.

The "christian" religion is founded in its entirety

on belief in a god as he is supposed to be revealed in a book they use called the bible. And in passing let me state that every one of the many other religions in existence has also its "bible". Therefore the bible of the "christian" is only one of the many "text-books" of the different religious systems. Of course, the claim is made that it comes directly through and by inspiration of "god", but so is that same claim made in practically every other "text-book" used by the other systems, and in this sense of the word is no different from these text-books.

The claim is made, of course, by those in the "church" that only their own "bible" is divinely inspired, all other "text-books" being false in their entirety. This same claim, however, is made by every religious system in existence, so that we can readily understand that the claim might very easily be only valid to those who are followers of that particular religion. Where perhaps two hundred million people claim that the "bible" is the only authentic book that "god" had anything to do with, possibly six hundred million people deny that statement and replace it with the statement that *theirs* is the only true religion and *theirs* is the only true "text-book".

My readers will have no difficulty in getting this picture, I believe. When studying the subject of religion, as indeed when studying any subject, it is

essential to a correct analysis of that subject that it be studied in its entirety. In other words—it would be manifestly unfair to all other religions in existence if I were to single out one of then, taking *it* as being religion as a whole. My only reason for treating with the "christian" religion is because of the fact that we live in a "christian" land and were brought up as "christians".

Whether we belong to any church or whether we do not makes not the slightest particle of difference; we are "christian" people—and not Mohammedans or Buddhists.

And in this entire book I have consistently endeavored to get—not a one-sided view of religion —but the larger view as it actually exists in this universe to-day.

I see a picture of millions of the seething masses of human souls floundering about in the quagmires into which their varied and numerous systems of religious thought and training have plunged them. I see them all—not just one. I do not take sides with any one of them, admitting that this one or that one is correct to the exclusion of all the rest of them, what I am interested in is in finding out whether or not the entire structures of all of them are founded in error.

It is hard for me to conceive of any one denomination or system having the entire truth without

that truth leavening the whole loaf in mighty quick order. I cannot conceive of any supreme being revealing himself to any one system of religion to the exclusion of all the rest. But that is precisely what the "christian" would have us believe has happened.

I believe that we may find as we progress that not only the "christian" religion but all the rest of them *have missed the mark entirely.* I have an idea that we may find as we progress that there is in existence a god, which, for the purpose of this book, I have chosen to call *"The God Nobody Knows".*

I have digressed a little here, and if you will excuse it we will look into a few of the claims of the "christian" structure in an attempt to see whether or not its logic appeals to us. We shall also discover whether or not the evidence is for its claims or against its claims. And this should be what every honest and fair-minded American wants to know—whether he be "christian" or whether he be "non-christian". As long as the "cosmic ray" is not believed in, it can have no existence for those who do not believe in its existence; but, let an open-minded, earnest, sincere unbeliever be shown undisputable evidence that his beliefs *may* be grounded in error and *may* be false in their entirety, then there is a large possibility that such a one may begin

to get a faint glimmer of the true light as it actually exists—provided that he is shown what that light is.

The entire "christian" structure is founded on the bible. I do not capitalize this word for reasons which will appear later. The "christian" is instructed to believe that God almighty spoke to man of old sometimes by this manner and sometimes by that, telling him exactly what he wanted him to know and asking him to record the entire messages in a book for the benefit, edification, and salvation of the entire human race.

We have been told that the bible is from cover to cover the "divinely inspired word of God". We are further told that not a single error nor mistake is to be found between its covers. And that is as it should be. Were there any single mistake, error, or contradiction to be found within this "divinely inspired" book, would it not cast at least a serious doubt on its claims to "divinity"?

If God almighty, the supreme creator of this universe, gave these "divine" messages to men and women who lived many thousands of years ago, then it may be reasonably presumed that He made no mistakes. He by His very nature could not possibly have made mistakes. And, if, as claimed, this bible *is* the "divinely inspired word of God", *not a single error or false statement or contradiction should ever be found in its pages.* And, if we do find errors,

false statements and mistakes, I for one must discard it in its entirety as the holy word of God and "divinely inspired from cover to cover".

There is little use in mincing words here. There is much less use of beating around the bush. Either this book *is* what the "christians" claim for it—or —*it is not.* If it should be discovered that it is *not* what the "christians" claim for it, *then their whole religious structure as it exists to-day is founded upon statements and supposed facts which are in error.*

If this be a fact, then one may be perfectly justified in saying that the system of religion preached by the "christian" church to-day is founded in error. And—if this be a fact, then a reasonable presumption is that some of or all of the other systems may be also founded in error. And if all of them may be founded in error, then it may very easily be possible that the viewpoints of all of them have not revealed the slightest fact about God as He actually exists.

If the "christian" bible is *not* what we have been told it is, then a reasonable presumption is that the "vedas" might also be mistaken in *their* gospel. The "christian" says they are. The Buddhists say the "christians" are.

Mind you, I am not saying that they are all wrong and I am not saying that they are all right. I am

merely endeavoring to find out whether or not the text-book of the "christian' religion—upon which the entire structure as it exists to-day is founded—*is true or false.* That is all.

When we find that out, it will be time enough to advance any theories we might hold or discoveries we might have made—but our first duty is to find out beyond a reasonable shadow of a doubt whether this teaching is from God or not. Personally—I want to know. I have a wonderful seven-year-old little boy whom I want to enjoy whatever this life has for him. And I want that boy to know the actual truth of God if it can be found.

I could raise him to be a Catholic, or a Methodist, or a Presbyterian, or anything else if I so minded, but to date I have been utterly unable to find any spiritual light, or any scientific facts about God in any of the present religious systems. But this shall not hinder me in my search for God. I have the God-given faculty of thought and analysis, and I am constitutionally guaranteed the right of free religious thought and speech, and my entire life is given up to the task I have set myself—and that task is finding out the truth of the Living God if it can be found out.

We shall see a little later whether I have made a success or a failure of this attempt.

There is one thing that can never be charged

against me and that one thing is that I ever wrote or spoke from any other desire than to know the truth or to give the truth, as I believe it to exist, to others.

I do not claim to know it all, nor do I claim to be "divinely inspired" as some of the bible writers were supposed to be. But I know one thing, and that one thing is this: just as long as you and I swallow whatever has been given us to swallow along religious lines, whether it appeals to our reason or not, without making any attempt to find out whether it is true or not, then just so long are you and I open to criticism. And more than that we are very apt to be wrong in what we believe to be the truth—remember that.

This world moves fast these days and the truths of one hundred years ago are the untruths of to-day. And the untruths of one hundred years ago may be the truths of to-day. He is a narrow man and that is a narrow organization which takes the attitude that he or they possess *all* the truth. They *do not* possess it all. And when that attitude is adopted then the task is almost a hopeless one of showing these folks that their hopes might eventually be blasted. Let me repeat, please, that the most inspiring sight to me to-day is the rank unbelief and doubt which is being openly manifested by the

"church members". They are showing a good many signs of manhood in so doing.

I do not blame them for believing what their parents taught them to believe—they would have been "naughty boys" if they had not so believed. But if I read the signs of the times correctly, men and women are sick at heart and sore distressed with the dogmas, traditions, etc., they have been taught. The "christian" religion has, so to speak, *been weighed in the balance and found wanting.*

If there is any spiritual power in the present day church system, then I certainly would like to know where it is to be found. And by power I mean an actual literal power coming from God, which power will enable you and me really to enjoy this life right here and now. I am not in the slightest degree interested in any "future home in heaven" for I do not believe that any such place, *as taught by the christians,* exists. There is probably a far more radiant and useful state of existence than that. But what I want to know, and to give to the world, if I may, is a few *real actual facts* about *the God nobody knows.*

AUTHORS NOTE:

In case there exists in my readers mind any doubt as to whether or not the "church" is decaying and losing ground at an alarming rate, I call attention

to page 20 of The Literary Digest of July 5th, 1930, on which page appears an article entitled * *"The Dangerous Decline of the Church."* A subtitle reads: *"Religion Persists but the Church Declines."*

In the article are facts and figures gotten out by the Pierce and Hedrick Corporation of New York, which corporation is counselors for religious, social and educational institutions. The report comes from this firm's research department and is released by the Rev. Chas. Stelzle. The corporation suggests that the "church" face the facts, and "dignify itself by asking for large sums of money with which to conduct its various educational, philanthropic and religious enterprises. The statement released by this firm does not state how much money is required, but this statistical firm points out that the total gifts from living donors for all religious purposes to Protestant churches during 1929 did not exceed $520,000.000 whereas there was contributed last year for philanthropic purposes in the United States, approximately $2,500,000.000 and states that "there is no doubt that most of this money was donated by members of the church."

The article states that "after a century of development during which American Protestantism increased from a membership of seven in each 100 of

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the population in 1800, to 24 in each 100 of the population in 1900, Protestantism *during the past thirty years has not increased its ratio of the population by as much as one member per* 100."

The report says the banner year in the History of Christendom was 1928, when the Christian churches in the United States gained 1,000,000 members, whereas in 1929 they gained only 300,000. For the first time since the Civil War the Methodist Episcopal Church showed a net loss of nearly 25,000 members. "It is a striking fact" continues the statement, "that about one-third of the Protestant churches in the largest denomination in this country *did not add a single member to their rolls during the year.*

The report also shows a very marked slowing up of Sunday School enrollment and missionary contributions. Mr. Stelzle also states that since 1912 there has been a steady proportionate decrease of interest in religion among women in the United States." Another fact worthy of note is the fact that the report found only 18 per cent of the country population is in church membership, altho rural people are always regarded as highly religious.

It is a very remarkable thing to me that at the very time people are so interested in religion, the church is declining rapidly in interest. No statistics are necessary to show this to be a fact as it is evident

to any observing man. Naturally there is only one place to look for the cause of this ebbing of power and decay—and that place is in the church itself. It is useless to blame the auto, etc. If the facts of God as presented by the "church" cannot compete against an automobile, then it is to me abundant evidence that the brand of doctrine taught by the "church" is a false brand. With the entire civilized globe deadly in earnest in its attempt to discover some actual fact of the existence of God, and with the "church" losing ground as fast as it is, is it any wonder that people by the thousand are questioning the veracity and the correctness of its teachings?

Never in the history of the civilized race was there such an intense hungering for actual knowledge of the things of God. You and I were taught to look to the "church" for such knowledge. But after being honestly weighed in the balances and found "wanting" the teachings of the present day church are being discarded in their entirety. In my opinion the only reason that justifies its existence is the fact that one may have a pretty good social time there if one pleases. Even then one usually finds "cliques" and "factions" in the church, and petty strife and jealousies, etc.

But as far as giving to you or to me *one single solitary tangible, scientific fact of God—the church cannot do it.* It can give us traditions—to be sure.

It can also give us doctrines by the carload. It can also promise us a "home in heaven"—that we freely grant. But it is the contention of the author that there is in existence a God that the "church" knows nothing about, which God, can, and will, and does give to His people (all are His people) everything right and proper that they can rightfully desire *here* and *now*.

The future is entirely too indefinite to warrant the author sacrificing the pleasures of this life for it, and he would rather have a God which can provide and help and succor and comfort right here and now, and take a chance on the future.

F. B. R.

Chapter IV

THE BIBLE

The merits of any historical or scientific book depend almost entirely upon the accuracy of the material within it. For instance, should there appear on the market a United States Pharmacoepeia (the recognized authority in this country on drugs), and should there be in this official record statements which were not facts, the element of doubt as to the value or authority of the entire volume would be very pertinent.

In the case of the "christians'" bible, in which such things as human souls are dealt with, one would naturally think that God, in ordering this book written, if He did, would take great pains to see that not a single statement in the book could be open to question. He certainly would, with the millions of souls at stake, not allow a single statement to appear therein which was not true in its entirety.

The "christians" tell us that the bible shows one how to obtain "salvation", or, to use their own words, how to escape from a burning hell of fire and brimstone which has been prepared for "the devil and his angels". The book is supposed to be the "pathway to God", if I may use that expression. It is supposed to be the "word of God", or in other

words it is God speaking to you and I through holy, divinely inspired men, who had received their information, etc., *direct from God Himself.*

In transmitting these messages to men God sometimes adopted one form and sometimes another. In one place He appears as a burning bush while in another He appears as a cloud, or a voice, or something or other on that order.

One thing worthy of note is this—whenever God gave these commands to those He had chosen to transmit His divine message, He usually waited until the one chosen was alone. Very seldom are witnesses present. One would think that in delivering to man of messages of such stupendous importance God would have seen to it that more than one man heard the message, but evidently this was not done.

It is very significant that the first statement in this bible is a palpable error or misstatement of the facts as they are known to exist. At the beginning of the book, the date given us when the world was supposed to be created was the year 4004 B. C. Objection may be raised that this date is *not* a part of the "word of God". But it *is* given to us as an authentic statement, otherwise it would not be allowed to appear in the book at all. I probably shall be told by the apologists that this date was fixed only according to the chronology of Bishop Ussher. But the fact remains that it is published

between the covers of this book which is supposed to be the "divinely inspired word of God—true from cover to cover". And the very fact that those editing this bible allow it to be inserted is prima facie evidence that they consider this date to be a fact and to be entirely correct. There is no need of proponents of the "christian" religion endeavoring to apologize for or explain the discrepancy. It is there, and we shall take the book as we find it.

It is scarcely necessary for me to say that science utterly disproves any such statement as that one. And where science and the bible clash, *the bible must take second place as science deals only with facts as they are known to exist.* A scientific statement is a statement of *known* fact. It cannot be disputed, for it is *known* to be correct, and the statement of the bible that the creation of this earth happened in the year 4004 B. C. is an utterly false statement as every known science bearing upon the subject at all entirely disproves such a statement.

The unmistakable evidence of the science of geology is that this earth is many millions of years of age. There can be no mistake about the geological findings as to the age of this earth.

The science of archaeology in turn also utterly disproves any such statement as to the age of this earth. Paleontology says and proves the very opposite. Comparative philology also gives us un-

mistakable evidence that the statement is false in its entirety. And by the way, these same sciences also very effectively controvert the bible story that the creation only took six days of time.

This one statement alone, to the thinking man and woman, is quite enough to at least cast a shadow of doubt upon the authenticity of the entire book, and it seems to be a pity that the book had to begin with a statement which is now known and proven to be scientifically inaccurate and untrue.

However, it may be that Bishop Ussher made a mistake, and it may be that there appear no other errors or mis-statements in the entire book. In which case we may well pass over this first one. Let us not lose sight of the fact however, that we are calmly, earnestly, intelligently, endeavoring to find out whether or not this "christian" religious structure as we have it with us today, and which is founded on this book—"the divine word of God", is true or is mistaken in its claims to "divine" inspiration and foundation. That is the only thing we are interested in at this time.

So passing over the very evident error in the date given to the creation of man and the earth, we shall proceed to investigate a little further. Let me state here, however, that if we find *one single error or mis-statement in the entire volume—by no possible means can the volume be considered to be the divinely*

inspired word of the divine God. Any volume or teaching originating in God could not possibly have one single error or mis-statement in it, remember that.

It will be considered by me an attempt at evasion for anyone to try and explain "discrepancies" "false statements" and "errors" in this book. It is published and given to you and I by the exponents of the "christian" religion as the "word of God" and you and I since childhood have been taught that it is just that, no more and no less. Millions of people are attending "church" every Sunday, and thousands and thousands of "churches" have been built to propagate a religion which is founded upon the premise that this bible is "the divine revelation from God to man".

If it be a fact, therefore, that we should discover that the bible is nothing of the kind, would it not be a fact that this entire structure as it exists with us to-day, and which calls itself "the church", is in error? And if it be a fact that it is grounded in error and is teaching error and erroneous truths, then might it not also be a fact that, on account of its own religious activities, which activities it calls "divine", *it might very easily be the greatest stumbling block in the path of the revelation of a real God —should one be found to exist—and one which is not*

the God the present day church system preaches? Might not *that* very easily be a fact?

Either one of two things here *must* be a fact. Either this "christian religion" we have with us, and which is founded on the bible is *true* or it is *false.* And we are here interested in endeavoring to discover by the laws of evidence which is the case. If the laws of evidence work and are accepted in our national legal life and if a man's life often hangs upon such laws of evidence, is it then unreasonable to apply the same laws to a religious system which has been offered us, and which claims *itself,* notice, to be "the one and only true religion"?

If we should find in this "divinely inspired book" statements which would not be accepted in our courts of law on account of their contradictory nature and which statements would be thrown out and not allowed to be admitted as evidence, then why should we accept "blindly" what would *not* be accepted in a court of law?

For instance, progressing a little farther into the first book of Genesis, we find in Genesis 7:12 this statement: "And the rain was upon the earth 40 days and 40 nights". A very plain and definite statement regarding the duration of the flood which was supposed to have occurred when God repented Himself in His heart that He had made man.

(Here we see that even God Himself makes

mistakes according to this "text-book", although of course I do not admit it. Neither does anyone else who has a reasoning mind.)

But reading a little further in the same and the next chapter we read: "and the waters prevailed upon the earth a hundred and fifty days", Gen. 7:24, "and after the end of one hundred and fifty days the waters were abated", Gen. 8:3.

Here then, it seems we find another very palpable error and one about which there can be no question. At one place in the book we are told that the flood lasted forty days while in another we are told that it lasted one hundred and fifty days.

It is needless for me to call attention to the fact that both of these statements cannot be correct. Either one is correct and the other is incorrect or they are both incorrect. *They both cannot be true.* And if it be a fact that either of these statements *is* in error, then to me at least, it throws a very big doubt upon both the authenticity and the "divine" inspiration" of the book.

Certainly there could not possibly be any direct connection between the man who wrote this story and any message he might have received from God. If the story did *not* have its origin in God, then it has no place in a "divinely inspired" book. And if the one who wrote it did *not* have a "divine revelation", then the story belongs somewhere else,

far away from any book claiming to be the "divinely inspired word of God".

I have enough respect for the God of this world to believe and *know* that there cannot possibly be any mistakes or errors or wrong statements in any book which He directs. To admit that there could be would be admitting fallibility on the part of God, and that cannot be.

It is not my intention to write a treatise on the bible at all. I am merely attempting to find out certain things which the man on the street can read and understand, such things concerning the "divine inspiration" of this book.

There are several volumes in existence which go into some depth upon the subject of the "mistakes" of the bible. The one I like best is written by W. A. Lichtenwallner, entitled "Problems Vital to Our Religion. It is very interesting. The publishing house whose name the book bears is the Times-Mirror Company of Los Angeles. I was unable to get the book from them though, finally obtaining it from Brentano's of New York. It is very interesting reading for anyone who is endeavoring to discover what the bible really is and is not.

But to progress. I shall leave out of the question here all references to the order of creation as given by Moses in the book of Genesis, as the same sciences I have heretofore mentioned entirely disprove any

such a story of creation as Moses has given us in Genesis. Furthermore, it is very questionable in the minds of those who have taken the trouble to investigate as to whether or not Moses actually did write the Pentateuch. There is evidence in the book that he could not possibly have written it but this part of it I will not touch on here.

I do want to call your attention, however, to the story of the activities of Noah, after leaving the ark. I quote as written. In Genesis 10:20 we read:

"And Noah began to be a husbandman and he planted a vineyard: and he drank of the wine and was drunken. (You will note the very plain language used here. It says *Noah was drunk,* and the thought arises here that if this man was in the habit of getting drunk, might not the writer of this narrative have been in the same condition when he wrote it? Some of our most brilliant originators of fiction habitually do what Noah did—get drunk.)

"And he was *uncovered* within his tent. And Ham the father of Canaan saw the nakedness of his father and told his two brethren without".

In the 23rd verse we are told that they took a garment and, walking backwards so that they would not see their father in his drunken, naked condition, covered him up. In the 24th and 25th verses we are told that Noah woke up and cursed Canaan for covering him up.

I submit this without much comment to the minds of the reasoning, thinking men and women of this land of ours. Do you believe for a moment that this mighty Living God, the supreme maker of this universe, would pick on a drunken sot like this one was to give any "divine" revelation to? Do you believe that? And may I ask you further what sort of a "divinely inspired" book do you think would contain such narrative as that one is?

If this text-book the "christians" use and upon which their entire religious structure is founded publishes such stories as that, what is your reaction to their claim that the entire book is the "divinely inspired word of God"? Do you believe God inspired such a story as that?

Personally, I must absolutely forbid my little seven-year-old boy Alfred from reading that story. I have too much regard for his morals to tolerate it for an instant.

There are far worse narratives than this one published in the bible book, but it is not my intention to dwell on them here. I submit to you that what little I have offered raises the very pertinent question as to whether or not the book is what the "christians" claim for it. Personally, I do not believe it. Nor do I believe that God as He actually is, had any part or lot in the writing or the inspiring of such stories as this one.

It begins to look as if the evidence is going somewhat against the "divine inspiration" of this book, does it not? It opens with the statement that this earth and we humans were created about six thousand years ago. We know that is *not true.* Then it branches out into a very improbable story of God repenting Himself that He had made man, and destroying them all by a flood.

It admits that the only man found righteous in the sight of God "got drunk". In these days a man who gets drunk is called a "drunkard", and who of us believes whatever comes from the lips of a drunken man?

The preachers will probably rave and howl and denounce both myself and this book you are reading, but I face them all with the facts. If they are men they will admit it; if they are but cogs in a machine, they will not admit it for it means their bread and butter.

The argument will be raised here that the basis of the "christian" religion is in Christ and not in any chronicles of the old testament. To which I reply that the bible, as sold and published to-day, contains both *old* and new testaments and is supposed in its entirety to be the "divinely inspired word of God—true from cover to cover".

And these discrepancies and mis-statements are to be found therein. And furthermore, *it is upon*

this book that the entire christian religion, which presumes to be the one and only true religion, was founded.

I shall not take the time here to consider the claims the "christians" make that Jesus Christ was "divine" and a one-third part of God. If I cannot believe one single statement in this bible book, and if I find in it one single statement that is false *I am perfectly justified in discarding the entire thing, am I not?*

If I find in this bible book statements and episodes that I cannot, by reason of the revolting nature of them, read to my little Alfred, am I not justified in discarding the entire volume as being untrue? I think so.

And if the entire volume is untrue and full of errors and false statements, then *is it not a reasonable presumption that the entire religious structure which has been founded upon this book is also false and untrue?* I think it is.

Any edifice builded upon a foundation which is not strong and solid cannot stand. And any religious structure which is essentially founded upon error, mis-statement and questionable stories, *cannot possibly be true. Neither can it possibly endure.*

I shall be told here that the "church" always has existed and always will. Well—it will not, not as we have it to-day. This present protestant church structure is not much more than 400 years old yet,

and even if it dated back to the time of Christ (which it did not) what is two thousand years compared to the millions of years man has been on this old globe?

I make the prediction to you, that this present protestant religious structure *as it exists to-day is doomed.* It will fall by the weight of its own error—mark my words. And what will probably happen is that some man will arise who will show to this world the truth of the Living God as He actually exists, and when that time comes what a hollow sham will our present religious structure seem.

What a terrible mess it will be when compared with the Living God, and we may show before we finish this book just who and what He actually is. To try and tell an intelligent thinking public that the "christian" religion is the "one and only true" religion and the only one which can reveal God, when such a religion is founded in error, supersitition and mis-statement, is asking us to believe too much. The day is gone and gone forever when men and women believe "what their fathers and mothers taught them" without making an effort to discover whether or not such teachings are true.

Chapter V

THE INSPIRATION OF THE BIBLE

Had a man questioned the "divinity" or the "inspiration" of the bible one hundred years ago his head probably would have been cut off. Other people's heads were severed from their bodies on Boston Commons for making the mild statement that they questioned the "inspiration" of the book we are now discussing.

Times move and change fast, however, and rapidly supplanting the superstition of our forefathers is an intense desire to *know* the truth as it exists. The American is no longer content to believe what some-one else believes simply because he is asked to. This has been the method of procedure for the past five hundred and more years, but it is *not* the method of to-day. Especially is this true in dealing with questions of religion as every man, whether he knows or admits it himself, is deeply religious.

But to make head or tail out of the tangled mass of religions in this day and age seems to be a superhuman task. The varying brands given to us to-day mean nothing. They do not satisfy. And men and women are turning their efforts in other directions and, strange as it may seem, are securing results outside of any religious organization which should have been, and would have been, secured

inside that organization had the doctrines being taught been true.

There are millions of American business men to-day who go to church and take some part or other in its activities. They probably find a little source of social pleasure there and then again, the habit has been formed so they attend these services. Sometimes the discourse they listen to is intelligent, and sometimes it is not. It is hard to glean any scientific fact about God or about anything else when the structure itself is founded in error.

If it be a fact that this religious structure of ours *is* founded in error, then every pulpit in the land that is preaching religion according to the dictates of the bible must of needs be also teaching and preaching error to its congregation. If the bible is *not* the word of God and does *not* point the way to the true God, *but to a God of its own,* then it *must* follow that those preaching the bible are also preaching a false system of religion.

That this might very easily be true, and probably *is* true, is evidenced by the fact that the more in earnest one is to definitely discover some actual fact about the God of the bible the more does he become mired into the mud of doubt and skepticism. One goes to one minister and he gets his viewpoint, he goes to another and he finds there another viewpoint.

One believes in "hell-fire" while the other does not believe in it.

To me this is evidence of the most convincing kind that very few, if any of them, know whereof they speak and preach when speaking or preaching along religious lines. If the religion of the present day "christian" is true, then there *must* be some definite underlying rule or law or principle which never varies and which is immutable. There *must* be such a principle and the admission of no such law, rule, or principle throws very much doubt upon the entire structure.

In chemistry we *kno*w and we know absolutely that H2O is the chemical formula for water. By no possible means can it ever stand for anything else. Wherever and whenever two atoms of hydrogen and one atom of ogygen are chemically combined we invariably get water. And it is my contention that underlying any true religion there must be certain definite rules which actually work and which actually can be proven to work. The word "believe", so prominent in the present day church structure, does *not* answer the question for to ask a man to believe something that his mentality cannot grasp *is asking that man to do a mental and physical impossibility.* It just simply cannot be done. I believe I speak for the masses when I state that not one single church member in a hundred million ever believes or ever

did believe that one of his or her loved ones might roast and frizzle and fry in a lake burning with fire and brimstone forever and ever.

Such a thought as that would drive the average normal human being into insanity. And it is not believed. Oh yes, men and women will comply with the conditions necessary to join the "church" and will say that they believe this and believe that when as a matter of simple fact they do not believe it at all. And *did they believe it*, it would make such an impression on them that there would be no living with or near them. I do not blame the church members because the blame is not to be placed there. Nor do I say that I blame the originators and exponents of the system. It has been handed down from father to son and from father to son until we find, if we trace it back far enough, the whole protestant structure had its origin in the dark ages, was bred and born in the lap of a disgruntled Roman Catholic priest, and is purely and simply nothing more nor less than a product of a superstitious age.

We are asked to believe the very same things to-day that were believed then. But some of us refuse to do it. Where I blame the "churches" and the preachers is for not being brave enough to come out into the open and admit the weakness and the fallacy of their own religions, if and when they see such weakness and fallacy. You must not ask me

to believe that one-tenth of one percent of the protestant ministers of to-day believe for one moment the things their own bible teaches. They may believe or think they believe some of them, but actually and literally they do not. Their lives give the lie to any supposition that they do. And I should not have much use for them if they did. There are many of these noble fellows, however, who are not afraid, and who are proclaiming from their pulpits truths which are very foreign to the "traditions wherein they have been raised", and their number evidently is increasing. True, many of them have had to be martyrs to the "system" and have lost their "jobs" but I honor and respect them from the very core of me, and say to them one and all that they are far better off without their jobs than they were with them. Whenever too many get "kicking over the traces", however, we will find that the heads of the systems will change their beliefs and their tactics. Whenever they see that they are disintegrating they will change their gospel, never fear that.

That they are already changing it fast is evidenced by the fact that a pamphlet is already issued by the American Bible Society telling people how to read the bible. They inform us, so to speak, just what part we may believe and what part we may safely discard. And strange as it may seem the

old hell-fire and brimstone doctrine seems to be fast being pushed into the discard.

But it was one of the fundamentals upon which this entire protestant church structure was raised just the same, and if *that* dogma must go into the discard why may not the whole thing go into the discard? If any one part of the bible is open to question why is not the whole open to question? It is—and that it is is evidenced by the fact that a part of it is so open to question.

Half-truths do *not* make truths, and if, as I stated a while back, there is *one single false statement in the entire canon of scripture, then the question as to the "divinity" of any of it is very pertinent, is it not?*

If that be a fact, then *where is the "divine" connection with God almighty that the "christians" claim? Where is it?*

As a matter of simple fact, however, I am of the opinion that *there is not a single scintilla of evidence that God almighty had anything to do with the writing of this book—nor is there one scintilla of evidence that the book itself teaches one single solitary scientific truth about God.*

Certain it is that there was no "divine" inspiration about the men who wrote the books of the bible, and certain it also is that no one knows where most of them came from. If there is any record of God

having anything to do with this bible then it is not a matter of scientific record. Furthermore, we are about to see that not only did this book *not* have a "divine" origin, but on the other hand it had a very *human* origin.

The present canon of "scripture" was *not* put together by "divine inspiration of God" but was put together by a group of *men* who, the records disclose, almost had fist fights over what books were to be admitted as "divine" and what books were *not* to be admitted as being "divine". So then, far from being a "divinely inspired" book, we see that the bible was given us by human beings just like you and I are, only not quite as intelligent or as well educated.

On what grounds do the "christians" claim that God had anything to do with their bible? Where did the "divine inspiration" come from? As a matter of scientific fact and record, many, many books and writings of the same identical origin as those inserted in the bible were rejected. *And it was a group of men that rejected them, not God. And it was also a group of men that decided which writings should be admitted as* "sacred" *and which should not be so admitted.* Where is the divinity there? The fact of the matter may be that the only reason the present church thinks these books are "divine" is because someone else told them so. It was handed down from father to son.

Why do not the preachers tell the common people of the real origin of the bible book? Why do they not inform them that Alexander, bishop of Alexandria and Arius, had a fight over the "divinity" of Christ? Why do not the preachers tell the common people that a "council of war" consisting of hundreds of bishops was held, this council "cursing and blaspheming" Arius for not changing his ideas to suit theirs? Why do they not tell the people that?

Why do they not tell the common people that there is not much evidence as to where the writings came from? Those supposed to be written by one man are definitely proven *not* to have been written by him. Why do they not tell the people that? Why do they not tell the people that the council of Nice, to whom we are indebted for the present canonical "scriptures", *did not commit to writing their findings nor is there a single authentic official act of that council on record?*

Why do not these preachers, masquerading under the synonym of "ambassadors of God", tell the people that there are in existence at least twenty-five other books, each of them of the same identical origin as the books now included in the bible, and some of them far more authentic than those which were admitted as being "canonical"? Why do they not tell the people the truth about the compilation

of the book of theirs; it might throw considerable light on the subject. And the chances are that it would cause men and women to *think for themselves,* and, so thinking, ninety-nine out of every hundred would either greatly modify or entirely discard whatever beliefs they now entertain as to the "divinity" of their bible book.

In the Commands of Hermas—one of the most sensible and easily understood of all the old writings, are statements which, had they been admitted to the present canon, would have thrown an entirely different light on the whole subject. And mind you, these same books are just as authentic as *any one in the canon as we have it today.* Why do not the heads of the protestant denomination tell the people something about the three books of Hermas, the Epistle of Clement, the Gospel of Barnabas, and many others? And why also do they not tell the common people that the gospel according to St. John was *not written until the year 150 A. D?*

Why do they not tell the people that belief in the virgin birth of Christ did not originate until over one hundred years after his death? Why do they not tell the people that there is *not a single mention made of the virgin birth of Christ in any of the christian literature immediately following the four gospels and the new testament epistles?* Why do they not tell them that?

And why also do they not point out that if Jesus Christ was, as we are told by Paul in Romans 1.3 "Concerning His son our Lord who *was born of the seed of David* according to the *flesh*" that by no possible means could he have had any "miraculous conception"? Why do they not point out that when Peter on the day of Pentecost made his famous speech he stated, when speaking of Jesus, that He was the seed of David (now mark carefully) *"of the fruit of his loins"?*

And, as Mr. Lichtenwallner so very aptly points out in his book to which I have already alluded:

> "It is hardly necessary to state that if he (Christ) was miraculously born without a human father, he could not have had any of Joseph's blood in him and could *not* have been through Joseph of the lineage of David. Both of these views cannot be correct. One or the other must be wrong".

I shall not consider here in this chapter any claims made by the "church" regarding Christ for I believe we have seen to date that the only evidence concerning anything in this entire bible is *human* evidence and given to us by human beings. *There is no evidence that any scriptural writer was divinely inspired to any greater extent than may you or I be divinely inspired.*

Mind you, I am not questioning the divine or miraculous birth of Christ, as we shall probably see later just what he was and what he was not, but that is beside the point here. What I have tried to show is that the bible as a whole was written in a very questionable manner, by practically unknown writers (a good many of them) and *at no time nor in any manner is there shown any evidence whatsoever of "miraculous" or "Divine" origin.* And if it does not show that, then it should be placed in its proper place and that is with the rest of the ancient writings of that day and age. If any part of the New Testament is "divinely inspired" there is no evidence of it. If any part of the New Testament is of such "inspiration" then the discarded books of the bible, Hermas, Clement, Barnabas, etc., are just as much inspired and should be in the present canon.

Why do not the preachers tell the people that this same council at Nice questioned the right of Jude, the Epistles of James, Paul's Epistle to the Hebrews, the book of Revelations, 2 Peter, and others, to have any place in the canon as we have it? It at least would make interesting reading if every church member knew the origin of this bible book, to say the least.

But such information, however, seems to be very carefully withheld from those members. In fact I have in my possession a pamphlet put out by the

Presbyterian denomination and issued to its teachers in which it advises the teacher not to have the children ask questions about baptismal rights, etc. In other words, they admit there that the element of doubt is very pertinent in the whole book.

So it begins to look as if instead of having a book sent direct from and "divinely inspired" by God, we have a book which will not stand the acid test. It does *not* show its authority. And the inference then is plainly to be seen that the present protestant structure as it exists in the Caucasian races *is founded in error and knows nothing about God as He actually exists.* I believe this to be a fact. And if it is a fact, and if the "church" through having a faulty "text-book" is preaching a faulty doctrine, then its lamentable failure to help the common people is explained. But that is not the worst part of it. That comes from the fact that this present church structure, if it is false, is *usurping a structure which might possibly be able to give the people actual facts about an actual God.*

If this present structure is founded in error and superstition, then it just means that every church on every corner and every preacher occuping every pulpit is giving to the people a false doctrine. And the people, believing this false doctrine to be the

true doctrine, are being kept from seeing the true light and from seeing *God as He actually exists.*

It is a terrible position the church finds itself in if what we have discovered about it is correct. And I am of the opinion that it is. I believe the message the Galilean Carpenter came to give to this earth *has been missed in its entirety.* I believe the present church structure to be preaching false things about God, and I do not believe it is either in touch with Him or knows anything about Him. A rather startling statement to make. We shall see from now on whether or not I am correct in my opinion.

Chapter VI

REPENTANCE AND SALVATION

According to the "christian's" beliefs and doctrines we are all lost "sinners" doomed to everlasting destruction or punishment unless we become "saved" —whatever that may mean.

The statement is made to us, and we are expected to believe it, that we all came into the world in a "lost" condition with positively no hope of any kind either here or "beyond the grave". Not a very pleasing prospect, is it? But this is our condition as the "christian" teaches it and would have us believe it.

We are told that unless we "repent" and "believe" we shall all perish. There is no question as to the fact of this being the "christian" belief and teaching; any protestant church that does not teach this doctrine, is "outside of the fold". Its pastor is "lost"—its members are all "lost" and will go down to their doom in an unsaved condition.

God—the God of the "christian", that is—is supposed to have decreed that this condition be existant. There is much haggling and jaggling over the question as to how or why the "christian's" God of love can allow this condition to exist—or why he ordained it. The apologists tell us that God did *not* ordain it at all but that man himself deliberately

brings on his own head his own terrible doom through not accepting the "salvation" which is offered him.

The "christian" evidently forgets, however, that both you and I came into this world without our own consent. We had positively nothing to say about our coming or about our remaining in oblivion. And if it be a fact that every new born babe is born in "sin" and "shapen in iniquity" as the present "church" would have us believe, then it requires no brains at all to recognise the fact that this is one of the most ungodly and unfair conditions that has ever existed.

If it is a fact that you and I came into this world in an "unsaved" or "lost" condition, and if it also is a fact that we had to be born whether we wanted to or no, then by what possible line of reasoning can you and I be blamed for being born in such a "lost" condition?

Certainly we did not create this situation nor are we responsible for its existence, and yet we are told that nevertheless we must either be "saved" or "lost" regardless of our having anything to do with whatever "sin" it might have been which brought about this unholy condition. A human being would be judged somewhat of a monster did he require such as this, and did he ordain such a penalty for those who would not "believe", but yet

the "christian" states that his God did just this. In fact, all the "christian" has to offer, either in this life or in whatever future life there may be, is positively based on this condition of "repentance" and "salvation".

John 3.16 is quoted more than any other verse in the whole bible. The gospel of John is even published by the hundreds of thousands apart from the rest of the book, as it is supposed to be the one book in the bible which plainly shows the "way of salvation" besides containing John 3.16 "For God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish but have everlasting life".

But the preachers do not tell the people that this gospel was not written till 150 years after the birth of Christ, nor do they tell their church members that it was written from memory. Nor do they tell us that there is *no evidence that a single eye-witness to the supposed miracles of Christ has ever been known to exist.* They do not tell the people that. And if you think an authentic record can be made from memory and tradition after a period of 100 years has elapsed, then try yourself to remember something that happened 30 years ago. How authentic do you think it would be?

But the exponents of the "christian" religion carefully refrain from telling us many, many things

which might throw a lot of light on their claim of having the "only true God"—if they would. But this they will not do and many times I wonder—why? They will not tell us that the fathers of the church looked upon the gospels as nothing more or less than "notes" and "memoirs". They will not tell us that the very few partial manuscripts upon which their and our religious structure is founded had to be hidden away from time to time, and they do not tell us that their religion is founded far more on unwritten tradition than it ever was on written manuscripts.

Nor do they tell us that Justin Martyr wrote: *"Oral tradition was the chief fountain of christian knowledge"*. They do not tell us these things but they *do* ask us to believe unreservedly every single word in the bible, and to believe it without making any attempt to find out whether or not it is true or false.

But why do they not point out to us the fact that Paul, their beloved apostle about whom the ministers so love to preach, *did not make mention in a single epistle of his any miracle that Jesus is supposed to have wrought.* Nor do they point out to us that *not a single historical writer mentions them either.* And certainly if such marvelous things as these miracles really happened, do you not suppose that Josephus

and Philo, authentic historians of that time, would have mentioned at least one of them?

These two historians relate other happenings of that era, and connected with this man Christ, and with remarkable accuracy and clarity—but they *do not mention a single miracle that Jesus ever wrought.* Now I wonder why the preachers do not call our attention to those facts? And by the way, why do not these same men of God, presuming to lead others "into the Kingdom" tell us the truth about the miracles of Jesus and tell us that *there is not in existence a single written record taken down at the time and which might prove that such things really happened?*

The question will here be raised by those attempting to defend the "christian" position that there were eye-witnesses on the earth to what Jesus did at that time. They will refer me to the Epistles of Peter, James, and John, and I in turn call their attention to the fact that *there is not a single mention made in these epistles of any miracle of Christ.* I wonder why.

I am not here questioning Christ nor am I either affirming or denying the fact of His working miracles. All I am doing is showing a few facts in order to better judge whether or not there is any ground for believing "absolutely" this entire "christian" text-book or whether or not it should

be discarded as being at least very questionable. But let us get back again to this "lost" and "saved" question which this chapter is discussing.

Here we are then—you and I—utterly lost—no hope—born lost—will die lost—and our children will also die lost—and their children lost—except a certain thing happens. It is good to learn that there is taught that there *is* a way to "escape this terrible damnation" and I shall endeavor to be quite careful here so that we may learn carefully what that way is and, incidentally, if it is or is not effective. For there is no denying that the "christian" offers "no other way". Unless you and I do it the "christian" way, then there is not the slightest glimmer of hope for us. Mohammet couldn't help us; Confucius couldn't help us; no one can help us if we do not find this avenue of escape the "christian's" way. (I find myself wondering how the millions who are *not* "christians" are going to fare according to this doctrine.)

I am of the opinion that every reader of this book will grant me that the "christian's" formula for "escape" from this terrible hell-fire and brimstone prospect is embodied in just two words—*repentance* and *salvation.* There cannot be any question on that score. Personally, I can hear it any Saturday night on any corner almost of any large city. There stands the good old reliable Salvation Army, preach-

ing this repentance and salvation doctrine. I have listened to it for years, both on the street corner and in the churches, on the air, and off the air.

"Unless ye repent ye shall *all* likewise perish" the bible says, and its proponents preach just that. Now shall we see just what this repentance is and, incidentally, what it is not. Repentance as most of us understand it, is a sorrow for "sin". Not for the many "sins" you and I have perhaps committed, but a sorrow for being *born in sin*—if you please. We are told that we came into this world as "guilty, lost, hell-deserving sinners" and before we can ever hope to escape from "the wrath to come" we must first "repent" and then be "saved". How we are going to repent of a sin another committed I have never yet have been able to explain. Nor can I even picture the mental gymnastics which must be necessary in order to realise that unless we *do* repent and be "saved" we shall burn forever. And may I state here that neither you, nor I, nor any man alive ever believes such a story as that—not even those who teach and preach it. I think I am safe in saying that the number of "followers of Christ", or in other words "church members", who actually *believe* that story are as scarce as the teeth of the proverbial hen.

It is contrary to their own reasoning minds to actually believe that. *But mark me well here, this is*

one of the fundamentals upon which this "christian" structure called the "church" is built—never forget that. It probably will be interesting, however, to learn just how we may escape this terrible everlasting punishment even if we did not have the slightest thing to do with it and are not responsible for our own lost condition.

I shall analyse here a little carefully because I want to show carefully that neither the doctrine of "repentance" nor the doctrine of "salvation" as we commonly have been taught to understand these terms, are either scriptural or meant by Jesus. I shall show you that this entire theory of "salvation" is totally false, is not taught by the bible, and yet *is one of the great fundamentals of our present day Protestantism.* (The Catholics as you know believe in a little session of purgatory—not an indefinite one. They are slightly more humane.)

The word used to denote "repentance" in the original *manuscript* is *"metanoia". This word at no time has ever meant sorrow for sin nor has it ever meant anything on that order.* By no stretch of the imagination can the word ever be construed to be a "sorrow for sin" or a "sorrow" for anything else. The word *does not mean that—never has meant that —and never can mean that.* And yet to millions of good people in this wonderful land of ours, Sunday after Sunday, is this doctrine of "repentance" and

"salvation" taught by thousands of ministers of all denominations. But the word means nothing of the kind and practically the majority of preachers *know that it means nothing of the kind.* But they still continue to expound it in the sense in which we have it to-day.

I have yet to hear a preacher stand up in a pulpit and tell his congregation the meaning of the word "*metanoia*". And they all must know it. If they do not then they have no business preaching the "gospel". What the word actually means is this, and nothing more nor less than this—*a change of mind.* Let me repeat that—*a change of mind.*

How it possibly could have taken upon itself the false meaning given to it is beyond my comprehension. The only thing I can attribute it to is that it is a direct part and parcel of a system of religious beliefs and observances and traditions *which have no basis in fact.* And yet religious scholars, knowing full well the actual meaning of this word, pay not the slightest attention to it but continue their old practices of having those "under conviction" come forward to the "pentitent form" and "repent and be saved". What a travesty on right and on knowledge that is.

A Change of Mind. And this word and the accompanying message was given by the Christ to the church members of that day and age, who were

"studying the Bible" and pinning their hopes for "salvation" on the "scriptures" for the old testament was the only bible they had those days. And Jesus —seeing the fallacy of it all, told *His own professed followers that unless they "changed their minds" they should all likewise perish.* And the "church" of to-day would have us believe that, in order to be "saved" from a terrible doom of fire and brimstone, we must "repent" and be "saved" when no such a thing is ever taught by the users of these original words *in the very bible they have accepted as their own and which, they tell us, is the divinely inspired word of God—absolutely true from cover to cover.*

Here we have one of the "church's" pet fundamental theories positively disproven. *Metanoia does not mean sorrow or sin.*

And now to look at the other word "salvation" which is always made a part of the word "repentance". If a terrible mistake were made in the meaning of the first word, it is not unreasonable to believe that a second mistake may have also been made in the use of this word "salvation". And we find this to be a fact.

The word used here to denote "salvation" is *"Soteria,"* and never, never, never, by the wildest stretch of the imagination can the word "salvation" ever be attached to it. It *never meant salvation—it cannot mean salvation—and it never will mean*

salvation in the accepted sense of the word. *"Soteria"* means "a safe return", but according to our good "christian" friends it means being "saved from sin". No such a thing. Never did it mean that. You will observe that I am waxing rather warm here in the definition of these words, but I cannot be too much in earnest.

Here we have a religious structure composed of millions of honest, well-meaning human beings whose hearts are *hungry for the truth,* and here we have this system which claims to be "divine" in its origin and which claims to have the *only true God,* teaching these honest, God-fearing millions something that is palpably as false as hell itself is false. That is what I mean. Never in the history of this world was there such an intense desire on the part of the "common people" to *know.* They want to know. They are not interested in any such teachings as they have been fed for the past 500 years for they do *not* believe them, and their hearts are anguished in the search for the truth. No matter what the truth about themselves and their God may be, *they want to know it.* And here in the face of this heart-throbbing, intense longing to know we have a religious structure which, in a vain attempt to satisfy that mighty heart longing on the parts of these countless millions, *is giving them a doctrine which is not founded in fact—and is preaching to*

them a message which is false in its entirety—and is doing this in the face of abundant evidence that the things they are giving the people about God are not so.

In the place of giving these millions of good folks the *truth* as it is known to exist, these thousands of spineless preachers are telling them things which any student can see for him or herself *are not true.* And whether this knowledge is being imparted in an effort to salvage an already tottering structure, or whether it is being imparted because of a lack of knowledge of what better to give the people, I do not care to say. What I do know is that the people are sick of it, and so sick of it are they that it brings a smile to the faces of the church's own individual members when one mentions the fact to them that they might by some hook or crook know God.

I make the unqualified statement here and now, and challenge successful contradiction that the word *"Metanoia" does not mean* "repentance" as the word is used to-day, and I make the further unqualified statement, in the face of all unsuccessful attempts at contradiction that the word *"soteria" does not mean* "salvation" in the accepted sense of the word today, and furthermore never has meant "salvation".

And in the light of these facts I can safely say to my readers that if they are pinning their hopes of "salvation" or "heaven" on anything the present day

ministers tell them, the chances are many to one they will find their hopes vain, their longings blasted, and their souls lost. There is one mighty big redeeming feature to it though, and that is that the church members themselves, while they still hold their membership, do not believe the message their own denomination preaches. And another thing worthy of note is the fact that the Protestant denominations are speedily changing their messages to suit the times. My comment here is that if the message is wrong now, then it ever was wrong and the entire religious structure as it exists is founded in error.

Let some good, fervent Reverend begin preaching "hell-fire" and "damnation" in the pulpit of some influential church and see how long it will take to cut his head off. And let another good, fervent, "saved" brother preach upon *any* line that his congregation does not relish, and see how quickly he will change his message or lose his job. There was a time when Billy Sundays were all the rage, but not any more. People smile when some popular evangelist, male or female is mentioned nowadays.

And well they may. According to the present "church" its message to this world is "repent" and its mission is to "win souls for the Master's kingdom". This it attempts to do by sending mission-

aries into foreign countries to try and steal from another religion and add to its own numbers.

I do not question but what those good souls who go abroad and live like animals in their attempt to "save" the natives actually believe they are doing the "will of God". But I think I can assure these good brothers and sisters that they are mistaken. If there is any power in the gospel they preach, then *let them demonstrate it at home* before they attempt to teach others in foreign lands. There are hundreds of thousands right here in America whose hearts are yearning for the truth and if these preachers and missionaries have it, then for God's sake and our sakes let them tell us what it is. For we want to *know*. We see so much, however, of those who do profess to have found "salvation" here that you and I know about how much "salvation" they really have found. And if the message they have to give is important enough to take to China or India, then surely it ought to work here first in a land where humans are intelligent and can grasp it much quicker than can a Chinaman or a Hindoo.

If it be a fact that the mission of the "church" with its millions of "members", all of them part of the body of Christ, is to win "souls" into the "Kingdom" then why in the name of all that is holy do they not do it here. And if their religion is founded

in verity and not superstition *they will be able to do it here.* But *they are not so able.*

At least they have so far been unable to demonstrate the fact that they are. They exist as a nice social organization, true, but that this structure can demonstrate one single solitary thing about God, personally I deny it. I also deny there is the slightest degree of any kind of spiritual power either in their own lives or in the message they are so futilely trying to give to the world. The world wants none of it. It knows them too well. It lives with them. It transacts business with them, and believe me it *knows.*

If there happened to be any intent on the part of this present church structure to carry on the work where "the Master left off", as they claim, then all the world would need would be one church of 100 members, with each member "converting" one more each year. Surely they should be able to do that think you not? And if they did, at the end of the first year allowing for births and deaths there would be 200 "saved souls", and at the end of the second year there would be 400 souls and so on until that one church, in the lifetime of an average man, *could convert the entire world.*

So then, the assumption is reasonable that there is not either the willingness nor the ability to do what they profess they are supposed to do. In

other words, does it not begin to look as if this structure has gotten hold of a God *which might not be the only real and true God after all?*

Is there no possibility that a slight mistake might have been made? The Christian will lift his hands in horror at this statement, but the Mohammedan believes that *his* God is the only real and true one, and the Chinaman believes that *his* God is the only real and true one, and for that matter so does the savage in darkest Africa believe the self-same thing. The "christian" says that they are all mistaken, and the others say that the "christian" is mistaken, and might not either or neither of them be right?

Can the "christian" demonstrate any more of the power of *his* God than can the Hindoo? Can the "christian" demonstrate any more that *his* God is the true one than can the aborigine? I do not think so and as a matter of fact, I am of the opinion that "christianity" is either just another system of religion, having no connection with God at all, or is the *true religion but with a false understanding of its own God.* Either one of the two premises must be correct. If the God of the "christian" is the true God, then the "christian" has most miserably failed to demonstrate any of the power of this God. And if the God of the "christian" be *not* the true God, then it must follow that some other religion has it,

or in the event that they have not, none of them have. Do you see what I mean?

We have seen so far that the bible of the "christians" came by human origin and not by divine; we have seen that the very fundamentals it preaches are neither scientific nor reasonable; we have seen that the words of their own text book are used in an entirely different sense from the real meaning of the words. We have seen that the statements made in their text-book, at least many of them, are erroneous and false. And the question naturally arises in the mind of any thinking person: How can we put any faith in a doctrine that is surrounded by as many errors, misstatements and falsehoods as is the "christian" religion? This question arises and demands an answer.

It is my personal opinion that if this so-called "christian" religion was "divinely" given and had its origin in the creative power that made this world, this world would be a far different place from what it is now, provided that the religion had been properly interpreted. Whether the fault lies in the teaching or the teachers we shall see as we progress. The evidence to date seems to be against this religion we are discussing, showing any evidence of "divine" inspiration or authority.

Chapter VII

DOES THE CHURCH KNOW GOD

At this point I want it very definitely understood that I am not, in any sense of the word, doubting the existence of God, not by any manner of means. *I know* and I know beyond any shadow of a doubt that there exists in this universe a God who is so potent, so powerful, so sweet, and so satisfying that for me to deny His presence would be not only a lie but the very worst kind of blasphemy. God exists —never you doubt that. And He exists as the most dynamic, pulsating, throbbing power there is in this world to-day—never doubt that either. But as I have explained in *"Psychiana"*, my large course of instruction, because He cannot be seen He has not been believed.

And there is also another reason He has not been believed. He has not been believed because the "church" has *not* preached Him. They have to the best of their traditional knowledge preached what they think they believe to be the actual truth about God. And they are still attempting to do so, although the muddle to-day is so great that the poor "unbeliever" standing on the outside lines and "looking within" is utterly at a loss to make head or tail out of the mess. For mess it is. Here is one sect, claiming to know God and preaching one doctrine.

Here is another denomination preaching something entirely different.

The great Baptist denomination says that once a person is "saved" he can never again be "lost". This same denomination, in which I was raised by the way, also states that the only form of "baptism" acceptable to God is baptism by immersion. But along comes the great Methodist body and states that a man can be "saved" one day and "fall from grace" the next. Also this denomination claims that immersion is not necessary at all; pouring will fill the bill just as well.

But along comes the Presbyterian and *he* says that neither immersion nor pouring is scriptural, but "sprinkling" is the proper method. Then comes the wonderful Salvation Army which does neither of them, and no one will charge the Army with having less religion than the rest of them. Then again we run into the "Apostolic Faith" crowd with its "gift of tongues" which sounds more like the jabbering of a bunch of monkeys to me than anything else. Of course *they* have the truth and none other, not speaking in tongues, has any truth at all.

And so it goes indefinitely, and it is for this reason that I say the entire structure is a mess and if a man or woman wanted to know any of the truths of God as they exist, then I do not know to which of these multitudinous sects, denominations, etc.,

could send him or her. Personally, I have been unable to find a single one of them that could satisfy me or my inner longings. I found that satisfaction however, when I had utterly discarded their teachings in their entirety—then the light began to break, but not before.

Then again there is another hideous mess into which this present "church" structure has plunged itself, and that is the battle being waged between those who believe the bible to be in inspired word of God from cover to cover, and those who do not so believe. Oh yes, there are many of them in their own fold who *do not believe in the divine inspiration of the bible—many of them.* So I may be pardoned if I do not believe it either, although I have not said that I do not believe it.

These two factions are called the "modernists" and the "fundamentalists", and the "scrap" to the man on the outside is very interesting. *If these religious bodies themselves cannot agree on the inspiration of their text-book, then how can they expect the man on the street to believe in it, and how can they impart any of the truths of God to a "dying, perishing world" if they themselves are quarreling as to whether their religion is right or wrong?* And no matter which side wins in this controversy, you may depend upon one thing, and that is that it is breeding unbelief and doubt in the

whole structure in the minds of the millions of earnest seekers after the truths of God.

In the long run however, the "modernists" must and will come out on top because they are discarding a great many of the old heathenish superstitions which the "fundamentalists" insist on keeping. Well let them have them. If they can get any spiritual satisfaction or light from such beliefs let them have them, no one else wants them. If they believe that every sweet little baby born into this world in accordance with the immutable laws of God is born a "lost soul, utterly without hope beyond the tomb", let them believe it. If they wish to believe that their beliefs are right and everyone else's beliefs are wrong, then let them believe it. If they want to believe that the mighty scientists of this world who in making their discoveries are certainly upsetting the religious structure in its accepted sense to-day—if they want to believe that these men all are wrong—then let them believe it. I would not rob them of the pleasure they get out of the thoughts of millions of humans roasting and sizzling in "hell-fire" for millions of eons, even if I could. They are perfectly welcome to all such beliefs as that. I would rather they had them than hold them myself.

But as we pointed out a little while back they do not actually believe such doctrines as that; they

think they do but they really don't. What they do believe in is the traditional system which teaches them such things. These blasphemous doctrines should be relegated to where they originated, in the lap of superstition and in the pit of the dark ages. And never you doubt my friend, they are fast on their way there. May God hasten the day when the last jot and tittle of superstition surrounding His name shall be banished. No, my friends, I am not an atheist nor an infidel, nothing on that order, and to me God, as He exists to-day, is far sweeter than any earthly thing I know. He is far more precious, and what is more He is far more powerful. And for me to say that I love Him is speaking the truth.

What this world wants is the truth about a God who is ever-present and who is abundantly willing and able to do for us those things which we cannot do. The "Christians" say that *their* God can do just that, but they cannot show one how to find Him and how to obtain such results from *their* God. About all they can tell you is *believe.* But when asked for some definite, tangible thing about God in which to believe no answer is forthcoming; they leave one totally in the dark or they refer you to the "future" in which God will make "all things right".

This world however, wants something tangible about God, something which will bring it happiness and peace *right here and now,* and to date the

"church" has been the most miserable failure in its feeble attempts to give the world anything on that order. And just as long as churches continue to "stand fast in the traditions in which they have been taught", then just so long will they continue to die and decay and just so long will they be as useless as they are today, except possibly as social clubs. Oh yes, they can pull whirlwind campaigns, importing a promoter to get "pledges" and they may build their new churches and they may pat themselves on the back and think what wonderful fellows they are. But as far as giving to this heart-hungry world some *living fact* about God, they cannot nor do they do it. They had better spend a little of this money they raise for new "churches" in research along Psychological and Scientific lines. They will probably get farther—and they will probably find God faster as well.

Once again here I shall be charged with being a "heretic", a "reprobate", an "infidel", and "atheist", and many other things which I am not. And in reply to all these charges I point my finger at the present "church" structure and repeat the words of Jesus: "By their fruits ye shall know them".

What a wonderful thing it would be with the organization they have, if this present "church" structure were to decide to discard their traditional God. My, what a beautiful opportunity for them

to come into the heritage which rightfully belongs to them, and preach the true God as He exists. For it would be unreasonable to suppose that there is no such a God. This world did not just happen and neither is it kept swinging in space haphazardly. No, no. There is an intelligence behind it all. There *is* a God behind it all, never fear that. And the God as *He* is, and who moment by moment sustains this world and everything in it, does not delight in millions suffering in "hell". Nor, indeed, does He foreordain some to be "saved" and some to be "lost". Nor, indeed, does he need to have preachers in frock coats close their eyes and, with a sanctimonious pious look on their saintly faces, ask God for the things they think they ought to have. Not that, my friends.

God *knows* what every single one of us *needs*, and all the wailing and all the praying in the world will not bring us something which otherwise would be withheld from us. God does not operate that way nor in that manner. And as a matter of fact, the preachers and their congregations might as well save the time lost in "praying" as these so-called "prayers" never get any higher than the roof of the building in which they are uttered.

If my little Alfred needs a pair of shoes, do I look at his feet, knowing the need, and deny him the shoes until he asks me for them? I do not. And neither

does God withhold any good thing from those who will accept what He has already given. And the "church" prayer is entirely ineffective, unnecessary, and perfectly harmless, incidentally.

Jesus Christ himself rebuked just such praying as is done in the churches to-day. He specifically called those who did such praying "hypocrites". And I think he was perfectly correct. Not, perhaps, that they intentionally mean to be hypocrites, but the "system" seems to have them so in its control that they *must* abide by its rules or get out. And after a man has given many years to the ministry, I question his ability to make much of a living any other way. So they must stay where they are whether they like it or not.

For the benefit of those good, honest "church-members" who might question the statement that most of the ministers do not believe that which they are preaching, let me say here that I have been thrown in close communion with some of the heads of the four great protestant denominations existing in this country. I have eaten across the table with them. I have discussed religion and Psychology with them, and I know whereof I speak when I say to you that probably 90 per cent of them know they are teaching a false doctrine about God.

They do not know who or what the God they are preaching is. They do not know where He is. They

cannot give you one single, intelligent, reasonable thought about Him. All they know is what they learned in some theological school from teachers, who in turn, were taught by other teachers, who in turn were taught by other teachers who, in the final analysis and going back far enough, sprang into existence in the dark ages and in the throes of the "reformation". If any of you think that Dr. Luther was a "christian" man, then read some of the letters he wrote to the churches after breaking from the Catholic church. And if you can see any of the spirit of God in such letters as they are, then I am frank to admit to you that I want nothing to do with such a man's teachings nor with such a God as he teaches.

Let me repeat, times change, and it is just as reasonable to expect religious ideas to change as it is to expect mechanical and scientific ideas to change. To stand still is to stagnate and die, and probably the greatest cause of the failure of the present day protestantism to reveal to us anything of God is its decision to be bound down by what was supposed to be the truth five hundred or one thousand years ago.

I see signs of a mighty change however, for it is a fact that the ministers and church professors are not giving to the world any of the truths of God as He exists. Such truths are coming though, and

sad to state, they are coming through men absolutely outside of the church and men who make no profession of religion at all. In fact, these mighty truths of God are coming from men who positively *deny* the God of the "church" and the "christian". They *deny* the traditional God who lives in "heaven". They deny that the reward of the race is "in the future". They deny that you and I are lost souls, and teach the very opposite. And astounding as the fact may seem to the "christian" these men are *demonstrating the fact that God exists and that this existing God is not the God the churches preach.*

Evidence is evidence, and when men and women can positively demonstrate the actual presence of an invisible, dynamic power heretofore unknown, then such evidence must be accepted. And such evidence is to be had on every hand—except in the "church". *It* knows nothing of these mighty things and as ever, denies that anyone can possibly have the truth *except itself*. We shall see.

At some time or other the cold clammy finger of death visits every home. None escape. To-day some loved one or other is romping around full of life, and to-morrow is a piece of lifeless clay ready for the ground. And every one of us that has any semblance of normality at all wants to know the reason for the sorrow that inevitably accompanies such a loss of a loved one.

More than once has that grim reaper entered our little home and more than once has there been borne away first a mother, then a brother, then another brother—and I have stood alone before these lifeless forms and my heart has poured out its burden into the Master Heart behind the entire scheme of things. It has cried to its Maker—it has bled—it has been bruised—and you must not blame me, beloved, if I make as intelligent an effort as is humanly possible to find out just exactly what the meaning of it all is.

It is a terrible thing for anyone to set himself up as an authority on God unless he knows *positively* what he is speaking about, and it is a more terrible thing to expound doctrines dealing with God and the future when such doctrines are founded in error and superstition. Do not think for a moment that I have set myself an easy task in this endeavor to find something about *the God nobody knows.* It is not an easy task, believe me, and I would say to my critics, please be as kind to me as you can, for all I am trying to do with what little thinking and reasoning ability may have been given me, is to try and throw a little light on this stupendous subject. I am only human—I am not "divine" but there is burning within me, an intense desire to give to the world the truths of the Living God as I believe them to exist. It is *not* an easy task. In fact to put into

print whatever of the truth I might have learned is very far from easy. But I will try to say what I mean, and I believe you will understand me before I finish.

I do want to stress the fact, however, that this book is written because of an intense driving power in me, and which power will not let me rest until I have released what I believe to be a little glimmer of light on this mighty subject. I believe the "church", while perfectly honest—and I have never questioned its honesty—is a million miles from the truth of the Living God as He actually exists. This conviction has been forced upon me through an intelligent study of its own religion, coupled with years of research into the scientific realm, and both of these coupled with a very intense study of the Science of the New Psychology. No one of these mighty Sciences has all the truth. They all have some, and it must follow and it will follow as the night the day, that out of this work must come—and will come—either a new understanding of an old God or an entirely new God. We shall see which.

Chapter VIII

CHRISTIAN SCIENCE

At this point I shall give briefly the reasons for my own personal researches and efforts to find the truth about religion and its God—I mean of course the "christian" religion as we have it with us to-day. It is quite needless to say that I, along probably with millions of others, very early in life questioned the verity and reality of the supposed facts of God as given to us by the respective denominations in which we were raised.

Personally, I do not believe anyone ever attempted to know God any harder than I did. I tried this—I tried that. I went to altar after altar, I was baptised time and time again, and every known formula offered me to find this "new birth" or "salvation" I heard so much about was in vain. The formulas offered me, the prayers offered for me, the advice I received from various and sundry religious quarters, did not work. It may work for others but it *did not work* in my case.

And I see no reason for supposing that I am very much different from my fellow men. I may have a little more earnest desire to know the things pertaining to God than most men have, but substantially I am as they are. High school and college education, a degree in pharmacy, two degrees in Psychology—

in fact, I may be considered just an ordinary human being who wants to know the *truth* and who is *not* willing to believe what his parents told him just because they did tell him.

Quite early in life I was taught the usual things that the eldest son of a Baptist preacher would be taught. I was told that by birth I was a lost soul. I was told that when I experienced the "new-birth" I should then pass from "death" unto "life". After having so "passed" then I should never come into "judgment" after death, as no one who was "saved" was required to pass through this ordeal.

It is to be presumed that I believed all this, not knowing any better. I did not suppose that my parents would tell me something that was not correct or something upon the verity of which any doubt could be thrown. The matter of life eternal was such a stupendous one that naturally I supposed my parents were very sure of their ground when they advised me of the facts. I had no reason to doubt them and did not doubt them, at least not till many years after. And even now I see very plainly that they were only a very small part of the "system" as it existed and as it still exists, calling itself the "Baptist" denomination.

Every Sunday myself and three brothers were religiously marched off to Sunday School and after that into my dad's "church" where we were made

to sit all in a row in the front seat. Woe betide us poor little fellows, however, if we made one false move during that service. We were supposed to be "models" for the rest of the boys and girls in that large "church", and right here let me state that it is my opinion that so many sons and daughters of ministers "go to hell" is because of that very attitude which their parents adopt.

Many and many a time were we boys thrashed within an inch of our lives for some little petti-fogging thing that did not amount to a hill of beans. Many and many a time were we actually afraid to go home because of the "licking" we had been promised when we arrived there. I am not saying that my childhood was any different from any other's childhood, but in those days it was the custom for preachers to larrup and lambaste their own children in a futile attempt to make them "examples" for other people's children. At any rate, it certainly was the custom in our household.

And this is what probably turned me against the "church" and against those who were so active in it. Not that I ever turned against God; I did not, for the only effect such treatment had on me was to drive me closer to Him even though I had not the faintest suspicion who or what He was. It was not till years later that I stepped out on the courage of my convictions and questioned the truth of the

entire structure. And when I did that I discovered many amazing things about it which were not told to me in my childhood.

After having for years vainly endeavored to "find God" by the different "church formulas", all of which brought nothing but bitter disappointment to me, I began my search in other quarters and, strange as it may seem, *the very moment that I turned from this present "church" structure and denied that it knew anything about God, in that very moment did the first faint glimmer of light about God as He actually exists begin to break.* That is a rather remarkable statement but it is the truth nevertheless. In fact, the change in my mental attitude towards God was so marked that for the first time in my life I felt free. Instead of the feeling of "a lost soul" coming over me on discarding the tenets of the "church" I felt a sense of wonderful freedom and peace which took me several months to get used to.

So deeply grounded in the system of religious teaching given by the "Great Baptist denomination" was I, and so deeply rooted was the idea that by birth I was a "lost soul", that it took quite some time before I dared to deny that there was any power or truth of any kind in those teachings. But I was intensely in earnest and looking God in the face, so to speak, one day I told Him that if "hell" were to be my doom in the light of the years of

conscientious search for Him and after having failed to find Him, then there was no more that I could do. "Hell" it would have to be. I was powerless to prevent it. But strange again, I found a still greater peace and power come into my life and it is a fact that the more earnestly and consistently I denied or questioned this "doctrine" or "religion", the more of the truths of God did I glean. The transformation did not come at once but the first faint glimmer of light *did* come at once.

So impressed was I with the remarkable discovery the discarding of the "church" had brought me, that you may depend upon it I continued my search for God along the line of denying that the present "religion of Jesus Christ" as the "church" I knew was teaching it was correct. I finally denied that and am afraid that I shall still have to deny it. Mind you, I am not denying Christ or His teachings as you will soon see, *But I do deny that the present church structure as it exists and teaches to-day knows anything about either the power of Jesus Christ or the power of God.* Its members may know something of it in an abstract way, and they may have a lot of "head belief" about Him, but *if there exists in the "church" any actual spiritual power, either in the structure as a whole or in its individual members, then after years of intense observation and search I have been utterly unable to find it.* And

I was born and raised in the "church" atmosphere.

I have certainly found it outside of the church, but outside of a little religious emotionalism I have never to date found one little tiny bit of spiritual help or food in the entire structure. Perhaps I should not come right out and say it does not exist but I will say that I was utterly unable to find it, *or to find any tangible evidence other than their own say-so, that any of the thousands of its members had found any such power either.* Many of them whom I questioned were on the "slightly fanatical" order, but *as far as giving me any concrete evidence that they either knew God or had experienced any such a thing as a "new birth", none of them were able to do that.* And in the absence of such evidence I believe myself to be justified in denying the existence of such spiritual power either in the church or its members.

It is true that *they* claim there is, but so do the millions of adherents of the other religions whose number is far greater than that of the "christians". They cannot *all* be right. Some of them *must* be mistaken, for I cannot admit the existence of more than one God. I cannot concede that there is one God for the Chinaman, another for the Mohammedan, another for the South Sea Islander and still another for the "christian". I cannot admit that. And if that be a fact, then either one of these

religions has the truth to the exclusion of the others or none of them have yet grasped it. Either one of these two premises must be correct. And it is just as admissible to me that the "christian" might be wrong as the Chinaman might be wrong, or the Hindoo be wrong. I thing you will see that.

God as He exists, if there be a God at all, *must needs be a universal God whose power may be universally drawn upon by white man and black man and yellow man alike.* I am tempted here to make the statement that any other version of God *must of necessity* be false. And I am tempted also here to make the statement that any of the differing religions with us to-day, which claim to have *all* the truth about God, must of necessity be false. And I must make the statement once again that any religion claiming that *its God* is the *one and only true God must of necessity be a false system of religion.* I do not think that will be denied me by any thinking man or woman.

I have stated once and shall repeat it here that if any single one of the hundreds of sects, denominations, and religions that operate among us to-day had the whole truth *then the rest of them would fall by the weight of their own error. The truth the one possessed would be so powerful that each and every one of the other religions would be only too glad to admit that they were wrong, and their*

followers by the hundreds of thousands would flock to the body having the truth. But instead of that we find one religion fighting another. We find one breaking away from the other. We find wars being waged and every combatant praying to their own God to give them victory.

Surely none of these many religions have found the true God have they? If they have then I wish I knew which one it was. I surely would cast my membership there next Sunday. In fact I wouldn't wait that long, I'd go and get the preacher out of his bed, if necessary, in order to learn some real facts about the truths of God. That is what the world is hungering for. And that is what our "church" system has not been able so far to give. It might be able to do so in the future if it is not too late, but if it does then there will have to be a mighty big change in its beliefs first. We most of us know what the "church" believes and we most of us know that as far as *actually knowing* anything about God goes or being able to demonstrate spiritual power, the "church" is a dead issue.

A few healthy signs are evident, however, to the trained observer and thinker, and it would make my heart glad to see members of this structure be honest enough with themselves and mankind to say that they did not know. That would be the first step in their own liberation—to admit their own

ignorance instead of "side-stepping" and "passing the buck" every time a pertinent question is asked them about some proof of their ministry. According to their own bible the "christians" are told to make full proof of their ministry and to be able at any time to *give a reason for the faith they hold.* This they cannot do.

I have asked not one but hundreds of prominent "churchmen" to reconcile the bible statement that Jesus was to come out of the house of David, and be of the *seed* of David, a direct lineal descendant of David, with the statement that He had no earthly father at all but was conceived in some miraculous manner far removed from the natural process. And to date I have received no intelligent answer to my query. I am referred to the American Bible Society, which sent me a little book telling me how to read the bible in the light of changing times. Some admission for it to make.

However I must progress. About the first belief I investigated on discarding the "christian" belief was Christian Science. And may I state very emphatically here that I am *not* a Scientist, never have been a Scientist, and never will be a Scientist. It must be remembered, however, that this belief sprang into existence over night and there was born in the world one more entirely new system of religion which is still operating and which to-day is

probably one of the most powerful ones of them all. There must have been some vital truth involved in this new teaching in order for the millions of thinking people to embrace it that did embrace it. On examining its adherents we found that the brainiest, most educated, and intelligent people were joining this new "church". Beautiful buildings were erected and are still being erected. A powerful newspaper sprang into existence. Magazines and periodicals were distributed and to-day Christian Science literature encircles the globe. And I am glad it does; it is doing much good wherever it goes.

On carefully examining this new religion I was attracted first of all to the word "Science" which it adopted, for I was beginning to find more of God through Science of all kinds than I ever did through the bible. I carefully watched its services. I read and re-read its "text-book" and to say that I was somewhat surprised is putting it mildly. I found, however, *one great outstanding truth which appealed to me very strongly and which in a great measure answered my heart's longing for God.* So fundamentally different was the truth taught that while I did not and do not accept it in its entirety, I did and *do* accept a great portion of it. *It appeals to the intense desire for God which I possess as being the truth.* And you cannot fool a man or woman where the *truth* is concerned simply because it *is* truth and

men and women happen to be so constituted that they *instantly recognize truth no matter in what form it may be presented to them.* And the one great outstanding truth which this new "science" advanced both appealed to me as being the truth and was *capable of demonstration as being the truth also.* And that is what counted with me. I was sick of "blah". I was sick of "believe". I was sick of this attempt and that attempt to find God by the traditional methods of the "church". I wanted just a little bit of the actual *truth* no matter who gave it to me and no matter how small the bit might be. I wanted it. And I am very frank to admit to my readers that I found in this new teaching a particle of the *truth* as it actually exists.

I found, however, that I could not accept the reason given for the founding of this religion and I believe to this day that its foundation is faulty, erroneous, and not absolutely true. But I am broad enough to overlook those minor things as I was satisfied and still am satisfied that Christian Science did more to reveal God to me, and probably I may safely speak for hundreds of thousands of others, *than did all the other "christian religions"* combined. And the "church" heads might well spend a little time trying to explain that if they can. It's interesting.

Needless to say, when this "new religion" began

to grow and began to cut into the "church" many and various methods were adopted by the "churches" in an effort to overthrow it. All of them, however, were futile. Sermons were preached in our good protestant "churches" by the thousand. The founder of the religion was called an "anti-Christ" and the entire structure was pronounced by every existing religious denomination as being "of the devil". Very bitter was and still is the enmity showered on these brethren. Evidently, however, they have sense enough to pay no attention to it all but just continue in their own way and grow like a toadstool. In passing it might be well to question the attitude of the "church" in so attacking this new teaching. One would naturally think that it would welcome any new discovery concerning God but no, sir, it did not jibe with *its* teachings and so was of the "devil".

You remember what Jesus said to His disciples when they told Him that they had found one casting out devils who "belonged not to them". He did not say that the man was "of the devil" or was an "anti-Christ", but on the contrary He commanded them to *leave him alone,* saying that *no man can do those things except the power to do it be in him.* Not so with the "christians" of to-day, however. Their attitude seems to be that no matter by whom they may be discovered, *if such truths do not jibe with their teachings automatically they are wrong and*

should be denounced. Well, the answer to their foolish and un-christian attitude was that "church-members" by the thousands, finding as did I more of the truth of God in this new teaching than they found in their own, joined themselves to it and are still there. And what is more important, instead of depending upon God for the answer to their prayers "beyond the river", they are abundantly able to demonstrate that the power over sickness—the same power Jesus had—*is still operating, waiting to be used by those who care to use it.* That is what they are finding. And the "church" may blaspheme, and preach against, and ridicule Christian Science all it minds to; the fact remains that this great teaching brought men's attention to one of the most stupendous facts the world has even seen or heard, that fact being that *the spiritual or unseen part of man is the real part of him and not the physical.* And they proceed to demonstrate that not only is the spiritual or unseen part of man the *real* part, but they also proceed to demonstrate the fact that this physical body of man is to a great extent *controlled by the spiritual or unseen part of him*—(or of something else.)

This was the first teaching that appealed to me as truth. And while there have been many much more important discoveries made since that time by the Psychologists, the fact still remains that Christian

Science was the first of all the great religions in this country to show us *some definite truth or law of God, which truth or law was capable of demonstration right here and now.* For no one will deny to me the claim that Scientists, by taking advantage personally of the truth they preach, are entirely able to in most instances absolutely control sickness and disease. It is very true that not in every case are they able to do it, but you must remember that this new science is still new and it has not made its last discovery yet. At any rate it started the Psychologists and the Scientists investigating along that line, with startling results.

This was something the "church" had never been able to do as a "church". It is true that in isolated instances there were men connected with the "church" who seemed to have the "power to heal", but until Christian Science entered the field there was not a single large protestant denomination in existence that either had or claimed to have any such power. And Christian Science undoubtedly has it. You may call the structure "anti-Christ", you may call it "of the devil", you may call it what you will, the fact still remains that this teaching has done and is still doing more to alleviate human suffering and to show men and women how to learn a little of the truth of *God than all the churches in the world have ever done.*

So let us be honest please, and give credit where credit is due. Remember, I am trying to get at the truth and while there will be an immortal howl go up over this book by the preachers and their followers, as there was when I released *"Psychiana"*, let me remind those good brethren that the only people the truth hurts are those who are opposed to it and those who are operating contrary to it. And if anything I say in this book hurts the feelings of or arouses the hatred of the "church", then that must be as it may. I cannot help it nor shall I shed any tears over it. If I am able to give to men and women one little faint glimmer of the truths of God, no matter how faint that glimmer may be, and no matter how weakly I do it, then knowing that I have done so will bring me more happiness and joy than anything else possibly could bring me.

When you pull a decayed tooth out of your head it hurts, but my, how nice it feels afterwards. And whatever enmity is aroused through this book, let me remind the good "christian" folk that I took the brand of religion they offer, intelligently tried to find God through it and *utterly failed.* They must therefore stand responsible for their own teachings. At least they should be willing to do that.

The mighty eternal truths of God stand—they always have stood—they always will stand; and because those who have professed and still profess

to have a mortgage on those truths are found to be in error, and found to possess none of the truths they thought they possessed, is no reason for those who may discover such truths to hide them from the world just because they do not "jibe" with the beliefs of those who have masqueraded as guardians of these holy and religious truths.

The great Viennese university which a few years ago gave to the world the famous "Shick Test" now repudiates it and admits that it made a mistake in putting it out, and is honorable in so doing. But in the meantime, millions of dollars have been expended and millions of good honest people have had this useless "Shick Test" squirted into their arms. And so with this "church" structure. They may deem it incredulous that such a thing could be that they might be wrong and someone else right, but it begins to look as if that might be a fact and, if it is, we shall be mighty interested in seeing the reaction.

They cannot ignore these facts however, for too many people are discarding as I did the old dogmas and traditions. There are too many empty pews in the churches to ignore the fact that something must soon be done. In the city of Moscow, Idaho, in which I live, there are at least a dozen churches. Through the activity of these churches the picture show was made to close on Sunday night, the reason being given that the churches were having a hard enough

time to get their quotas to attend without picture shows detracting from them. And I will venture to say that the Sunday afternoon performance of this same picture show gets more people than the combined churches do on Sunday night.

And the simple, plain answer is that the picture show gives the people of Moscow more for their money than do the "churches". And if I were a minister preaching a religion which could not offer the people more than a picture show offers them, then the chances are many to one that I would get out of the game and get into some other one which can give the people something to satisfy them. Do not attempt to tell me that the great American public is not concerned about God and things spiritual for I can prove that it is. The fact of the matter is that people are sick at heart and stomach both, with what is handed out to them in the name of "the religion of Jesus Christ" to-day—that is the answer.

Chapter IX

THE NEW PSYCHOLOGY

What this new religion of Christian Science actually did was this: it demonstrated the actuality and the existence of an invisible power of some kind or other, which power was abundantly able to heal diseases that to date had been deemed incurable. It demonstrated that this power, no matter what it might be called, was sufficient to cure or heal the everyday illnesses and sicknesses to which the human race seems to be prone.

It was not in just one isolated case here and another there, but in so many and such diversified cases that there can be no question as to the healing or curative action of this power. I do not care what the method used may be, nor do I care by what name the power involved may be called—that is all immaterial here to the subject at hand. The main thing here is that Christian Science demonstrated the existence of this unseen power. Whether the power is presumed to come from "within" or whether it is presumed to come from "without" is quite beside the point. The power, or force, or spirit, or whatever it may be, has been proved beyond a shadow of a doubt to exist. That is the point I make.

Here are diseases which, to date, have been con-

sidered curable only by the use of drugs or serums or vaccines, etc., and we find this new religion healing these diseases right and left and without the aid of any drug, serum, vaccine, or anything else along the material order. The Christian Science practitioner will, by using this "unseen" power, show his followers how to master their afflictions without the use of any "outside" means or helps. True it may be that there seems to be some cases which Christian Science cannot touch, but the overwhelming mass of evidence is that 90 per cent of all cases it *can* and *does* touch. And if this be a fact, then it is safe and reasonable to presume that the Scientist *is* using a power—and through the use of this power, or whatever you have a mind to call it, is obtaining results which, until now, have never been obtained before, and which from the very nature of them most assuredly prove that his religion uses such a power whether he discovered it or not.

Certain it is that the "orthodox church" as we have it with us to-day neither uses such a power nor knows anything about such a power. Did its members have experience with it, or were they able to demonstrate it, they most assuredly would do so, as it is a boon to mankind certainly to be able to command sickness and disease without being forced to undergo "doping" or "operations". This Christian Science does.

And it does more than that. This new religion also shows its followers and adherents how to change adverse conditions in their own lives into conditions they desire. Its practitioners will very effectively show people how to change poverty into wealth. They also show people how to change failure into success, sickness into health, and in addition they are abundantly able to demonstrate their ability through the use of this unseen power they use to keep themselves from getting sick or ill.

Whether or not they call the power involved "mind" or "good" or "God" or whatever they may choose to call it, is, let me repeat, quite immaterial here. And the methods they use to "contact" this power are quite immaterial here also. These methods may not be the best there are but to date they have worked, and it only remains to be seen whether or not someone else improves upon such methods.

The Scientist seems to obtain his results by denying the physical existence. This, of course, I cannot agree with as there certainly is a physical existence at least to our present state of consciousness, and I cannot reasonably deny that. Scientists do, however, and in this denying of the physical seems to lie the bulk of their power over disease and sickness. Very well, let them deny it, if by so doing they can obtain the remarkable results they are obtaining. But whether this denying or whether

their affirming of the "good" brings results, the fact remains that these results *do* accompany their religious exercises and practices; and if they do then we are safe and reasonable in presuming some power or something or other to exist, which power, or force, or spirit, brings these desirable things into existence. They cannot and do not "just happen". The results themselves predicate a power or intelligence guiding and overruling these good results. They are not haphazard, but inevitably result in the good of someone or other using their practices and their tenets.

I therefore shall consider it an established fact that the Scientists *do* use an invisible power, or force, or spirit, or intelligence, which power accomplishes for human beings things which have not before been accomplished and which things are of immense benefit to those receiving them. Disease vanishes. Failure is turned into success. Weakness is turned into strength. Inability is turned into ability. Poverty is turned into wealth. And these things are being done every day. Indeed blind or prejudiced must the one be who would deny that such an invisible power exists and is being used by the Scientist.

But along comes another new Science which not only corroborates that Christian Science is able to do these things, but goes very much further than

Christian Science has gone and does far more numerous and far more remarkable things than Science was able to do. And it does them in a perfectly scientific manner without any suspicion of "religion" attached to its activities. If then, we find a new religion and also a new Science demonstrating beyond any reasonable doubt that there exists an hitherto unrecognized and invisible power, which power is able to do for men and women things which to date are considered outside of the realm of possibility and natural laws, then the evidence of both of these branches of knowledge should be, and is, sufficient to convince even the most skeptical of the existence of some power or other behind these "unnatural" manifestations.

If Christian Science abundantly demonstrated that this power exists, then the New Psychology has far more abundantly demonstrated it. Men of unquestioned ability and integrity—scientific men—have delved into this subject and to date many, many marvelous and miraculous cures of supposedly so-called "incurable" diseases are being accomplished. Such men as Dr. Fox of New York and hundreds of others are not only working miracles of healing, but are revolutionizing the lives of hundreds and thousands of their students. There is no question about that. The files of every prominent Psychologist would probably be a revelation

to most of the "christian ministers", could they see them.

I cannot speak for the other men engaged in my profession, only to say that I know positively that such letters exist and that such cures have been accomplished. But I can speak from my own personal knowledge and experience, and I speak very truthfully when I say that not a day passes in which I do not receive many letters telling me of marvelous healings, transitions of life conditions, etc. And it probably would make the blood of every normal man and woman boil were they also to read the heart-rending and heart-torn letters coming to me from those who have tried to find God by the "church" method, only to find that when they discarded its teachings in their entirety did they find this new power, this invisible, intangible "something" which satisfied their every longing, which gave peace instead of trouble, which gave ease instead of pain, which gave happiness instead of sorrow, and which gave plenty instead of poverty.

At this point it may be well to warn my readers that in speaking of the science of Psychology I allude wholly to the science of the New Psychology, and not the old materialistic Psychology which is as far removed from the New Psychology as are the stars. There is a brand of teaching called "behavioristic" which masquerades under the title of

"Psychology", but which is not psychology in any sense of the word. And as this brand is taught in some of our smaller American colleges it might be well to mention it here. Psychology is the Science of the soul or, as some choose to call it, the Science of the "mind", whatever that may be.

The materialistic brand of Psychology, however, denies the existence of anything connected with man other than physical protoplasm. The "ego" it shelves. "Consciousness" it ignores and cannot explain. According to almost all of these "materialistic" and "mechanistic" brands of so-called "psychology", everything about a man can be explained by "stimuli" and "reflex action". Suffice it to say here than any attempt to explain a man on the ground that he is nothing more or less than a highly organized physical being, acting as he does because of "stimuli" or "reflex action", is, in my opinion, as false as it can be and is a million miles from the truth. Man is *not* wholly a physical being by any manner of means. I think it is conclusively proven that not a single cell in the body is older than about fifteen months, and if this be true, then how about the memories of days gone by, and how about that indescribable longing of a man for the *truth.* You cannot explain that by "stimuli" or "reflex action" can you?

I am glad to say, however, that the influence of

the few men preaching that brand of Psychology is fast waning in our American colleges, and just as quickly as competent men can be secured to replace them they are being replaced. Like Christian Science, the New Psychology is comparatively new; and trained, competent Psychologists and Psycho-therapists are few and far between and their services are in great demand.

The New Psychology is probably about as old as Christian Science, maybe a little older, but the same remarkable manifestations of some "power" which have accompanied the Scientists have accompanied the Psychologists, only in a far more marked degree. Instead of being a religion the New Psychology is purely and simply a "science", and the most brilliant men in the nation are to be found in its ranks, studying the mighty science for some of the marvelous truths it contains. For few will admit that this mighty science has made its last discovery. On the contrary, all seem to admit that it is but on the threshold of truths which, when fully known and understood, will not only revolutionize the entire human race, but which might very easily give us the answer to the riddle of man and his universe. And, in passing, may I say that I believe the New Psychology has done more towards uplifting the human race than have all the other sciences and all the religions combined. One wonderful thing about

it is that the men who have chosen it is their profession are men who are not interested in anything other than the *facts.* They are not interested in things as they *seem,* but only in things *as they actually are.* This attitude sooner or later will get the truth.

No matter how much the findings of Christian Science may be questioned, the findings of the New Psychology cannot be questioned. Too many men of national and international reputation have gone on record as being absolutely in sympathy with its teachings for its discoveries to be haphazardly denied. That cannot and will not be done by any thinking man or woman. There is not a business house in the country of any size and importance that does not engage the services of a Psychologist; not a conference of business heads but what you will find there some Psychologist. No men are hired for responsible positions except a Psychologist passes on them, and it is a truth that thinking people everywhere are looking to the New Psychology for the answer to the mighty questions of life which *must be and will be answered.*

Of course, like Christian Science the New Psychology has come in for its share of slander, blasphemy, etc., from the "christian church". But the "church" soon discovered that it had better change its tactics when dealing with Psychologists, as too

many people were accomplishing too many marvelous results for the "church" to deny their verity. Being a science, of course, it did not come in for the abuse that Christian Science did, but it received enough. What a pity it seems that this "christian religion" should so violently oppose anything and everything which does not believe what *it* believes. If science discovers some fact which controverts the teachings of the "christians' text-book", then science is *wrong*. If Christian Science teaches something opposed to what the "christians" believe, then Christian Science is *wrong*. And if the New Psychology discovers indisputable facts which show the error of some of the bible teachings, then the New Psychology is *wrong*. No matter who or what it may be—if it opposes the "christian" religion—it is *wrong*. This morning while eating breakfast my eye fell upon the following two articles in the Spokane, Wash., "Spokesman Review" (Spokane's largest daily.) Perhaps I may be criticised for mentioning it but I shall risk that, as I must be true to my convictions, and I must give my readers the truth as I see it. I would be as false as hell and a hypocrite of the first water did I refrain from saying what I believe to be the truth on account of a little criticism from any religion or systems of religion of any kind.

The first article is as follows; and is from the

"Spokesman Review" under date of Monday, May 12, 1930. Here it is:

THE SHULER CASE

"From the Los Angeles Times: The conviction, on a second occasion, of the Rev. R. P. Shuler on contempt of court charges, is not a matter for community congratulation unless it serves to bring understanding to him and his following, of the gravity of his offense. This understanding, to all appearances, has been so far lacking. Judging from Shuler's outgivings, from his cell it is still lacking. Punishment of a man who does not see wherein he has done wrong is apt to be futile or worse, and this blindness Shuler has, or pretends to have. It has added greatly to Judge Tappaan's difficulties in dealing with the case.

"Yet it does not require legal training to appreciate the crux of Shuler's very real and very serious offense. The point is that nothing dare be allowed to sway a case in court, to influence judge or jurors, except their oaths, the law and the facts in the case as disclosed by the evidence. When outside influences are brought to bear, when prejudice or *fanaticism* enters into a determination or a verdict, impartial justice is impossible and a trial becomes, to all intents and purposes, a lynching. In

some ways a trial under outside pressure is worse than a lynching, since a lynching does not pretend to be anything but unlawful."

This man Shuler, at present in jail, but prior to this time pastor of one of the largest "churches" in Los Angeles, has consistently been in the public eye through his harangues over the radio and his clashes with law enforcement officials at varying times, including the present one. When Aimee MacPherson "disappeared" from Venice, the Rev. R. P. Shuler held her up to ridicule in such a manner as to incite the disgust of the writer and of probably many more thinking people also. Sermon after sermon was preached by this Shuler person against Mrs. MacPherson who, in turn, paid but little attention to him. Finally his ravings have landed him behind the bars, and it is my personal opinion that he is only getting his just deserts. It is pitiful, however, to remember that the "church" of which Mr. Shuler is "pastor" bears a bronze plate on the wall of the lower floor of the "church" calling attention to the fact that in that room, so many years ago, the Christian Endeavor society was founded. At the present writing the "pastor" is in jail. What a mess, and all in the name of the "christian" religion.

The picture at that time, however, was as follows, and certainly it was not a very creditable picture

and one which would inspire confidence that those involved knew anything of God at all. On the one hand we have a famous woman preacher. She comes to Los Angeles a few years before "broke", according to her own admission. She solicits subscriptions for a tabernacle and meets with marvelous response, and a monster of a tabernacle is erected.

In some manner or other through this religious structure she builds around herself, she amasses a fortune. She drives an expensive car, has beautiful dwelling quarters, and from five to twenty-five thousand people at her feet willing to give her their last dollar. And then one day she disappears. Says she was kidnaped, and turns up on an Arizona desert with a strange tale. A very strange tale. At the same time her radio operator also disappears and it is thought by some that she is in a cottage at Mt. Carmel with the radio operator Ormiston. She is indicted by the grand jury and then indicted again on another charge, and if I understand rightly there are still cases pending in court in which she is involved. The last news item I remember seeing about her was that a rumpus was on foot and the court had directed her to bring into court the books of her "temple". At the same time this Shuler person comes out with a book in rhyme against Mrs. MacPherson, and it is sold on every street corner

in Los Angeles. Of course the public eagerly bought it and the "christian" scandal grew. The point I want to make here is that these two personages, both of them "christian" ministers, are engaged in a scrap which should not be tolerated in a "heathen" country, let alone a "christian" country.

Both of them are pastors of "churches" presumed to be engaged in the business of "saving souls" according to their own text-book; followers of the Lord Jesus Christ. And both of them could, and still can, deliver a prayer which would bring tears to the eyes of a porcupine. Both of them can exhort you and I to be "christians" and follow their God. And yet here they are, the one in jail and the other at one time out under bond, and both of them featured in publicity that stinks to high heaven. And the pity of it all is that they are both members in good standing of a section of this religious structure as it exists to-day.

They are both supposed to be "christians", and not only that but teachers of "christianity". Now I ask my readers if it is reasonable to think that either one of them knows the first thing about God or not. Would you allow either of them to take the destinies of your own soul in their hands? And if this is a sample of the "christian" religion, then on what sort of truth is it founded? And yet the people will sit by the thousand and hear either or

both of them "expound the scriptures", and will bring the house down with applause at some wise-crack made on the part of either one or the other of them. A few years back I so arranged things that I had personal interviews with both of these "christians" in an attempt to study them at first hand. I desired to know how earnest either of them was. And I choose to keep my opinion to myself.

I am not in the slightest degree interested in either one of them nor am I interested in the system to which they belong. In this book I am endeavoring to find out whether or not the God of this universe, as He actually exists, is the God the "church" teaches. That is what I am after, and I allude to these two "christian" individuals only to show what a minister can do if he wants to.

That is not all, however, for on the same page of the same paper I find the following:

THAT DAZZLING MILLION DOLLARS

"From the Kansas City Star: A Baptist minister at Syracuse, N. Y., had $1,000,000 displayed near his pulpit last night to illustrate his sermon and incidentally—oh, merely incidentally—to draw a crowd. The incident is suggestive. Is it true that an American audience is more impressed by a million dollars than by the message of salvation?"

The writer asks if it is true that the American

public is more interested in a million dollars than it is in "salvation". And my answer is yes—they are; they are more interested in most anything than they are in what is given us to-day by the "church" and termed "salvation".

And if any howl goes up from either the "church" or any of its members against me and this book, then I answer them that no one is to blame but themselves. "By their fruits ye shall know them", said one far greater than I, and if this system is capable of bringing such disgusting states of affairs into existence, then one certainly has a right to question its activities, and certainly has a far greater right to question the authority to represent God with which authority the "church" has clothed itself.

In this little city where I live, but a few short months ago the "pastor" of one of the leading christian "churches" was engaged in a fist fight on the sidewalk with one of his members. The reverend had the other fellow arrested and endeavored to have him put under bond to keep the peace, but the court decided that there were not sufficient grounds for that to be ordered and it was not ordered. Also the party involved was acquitted on the charge of assault. This, of course, means nothing at all, but it goes to show the caliber of some men masquerading as "ministers of God". It would be far better

for some of them to take a pick and shovel and go to work with them, or to engage in some other useful form of employment instead of attempting to pilot "souls" into "heaven". And may God forbid that any of us have to spend an eternity with others that we know. Can you imagine the heavenly hosts singing around the throne and all being peace and glory with Mrs. MacPherson and Shuler and the rest of the "fighting parsons" there? Less than one month ago on the front page of the same "Spokesman Review" there appeared another article in which the daughter of another preacher in this small city was arrested on a drunken party, hauled into court, charged with breaking into a house and stealing "moonshine". She was convicted and fined. If the religion preached by "christian" ministers is good for others, then might also it not be good for the preacher's own offspring? And if it does not "take" in a preacher's own household, then how can it be expected to "take" elsewhere? It is a pity that I must mention these incidents in this book, and were these four mentioned the only cases open to question I would not mention them. But in practically every city in the United States can one find a "minister" involved in some scandal or other, and in order for me to be honest with myself and honest with my readers it is essential that I handle the *truth* without gloves. What you and I want is the

truth. We care not a picayune for tradition, dogma, and any superstition we may have been taught; we want the truth, and it is my intention to give it as I believe it to exist. I apologize to none. I care nothing for the opinion of any. I am being true to myself and so have nothing to fear.

I know a physician in a small city who is presumed to be a man of standing in the community in which he resides. I have never met a filthier man morally than this physician. It is a well known fact amongst those who know him personally that a woman could not sink too low for the fellow to "go out" with. Periodically he goes on "drunks" lasting several days at which time his patients are informed that "Doctor is out of town attending a medical convention". Gradually the story of this man's activities with his women patients began to leak out, with the result that his business began to dwindle until at the present time he is unable to meet his bills altho keeping up quite a "front".

The fact that this man has a beautiful family seems of no moment to him where women are concerned, and it is conceded by those knowing him well that he has no more respect for the sanctity or honor of the home than has a pig.

Finally the man's business began to fall off at such a rate that in an effort to restore some of the

lost prestige he had himself made an officer in the "church". Some time ago I happened to be passing this same church and saw what to me was one of the most ungodly sights I have ever seen. Here was this moral leper, in a front row, a hymn-book in front of his face, attempting to sing hymns with the rest of the congregation. Sighting me his face turned a crimson hue as he knew I knew of his debauching activities.

I mention this only to show to what depth this individual "church" has sunken when it will allow a degenerate of this stamp to hold office in it. Probably they do not know of this man's activities—but they should know. Everyone else in that small town seems to knew of them.

I have strayed somewhat from the subject of the New Psychology, so will give it another chapter.

Chapter X

THE NEW PSYCHOLOGY (continued)

The great outstanding theory of the New Psychology is that there is in existence two "minds", or two or more different phases of one "mind". Opinion seems to be divided as to which of these two theories is the truth and which is not. The "conscious" phase of "mind" is presumed to be that part of it with which we reason, talk, think, act, and carry on the multitudinous affairs of our every-day life. All of our actions are presumed to be under the control of our "conscious mind". In other words, we have the direct control of this "conscious mind" and can therefore act as we please.

Then there is presumed to be a very marvelous "mind" which is termed "subconscious", or which is under, or above, or below, our "conscious mind". This great "subconscious" of ours is credited with marvelous powers, and one stands aghast as the mighty possibilities at one's disposal provided that there does exist such a "mind". The theory was first advanced by Professor William James of Harvard University, one of the most brilliant men and one of the keenest psychological minds that ever lived. The universal standing of this man is such that we may well pay attention to every word he writes, and digest carefully every theory advanced

by him. Of his academic standing and sincerity of purpose, as well as his super-ability, there can be no doubt in the minds of any of his students.

Shortly before his death he advanced the theory that ninety or ninety-five percent of man's "mind" was "subconscious," outside of the realm of consciousness, and for this reason he used the term "subconscious." Some Psyschologists consider this "mind" to be "sub" or "under" the consciousness, while others consider it "super" or "above" the state of consciousness, but no matter which term is used there seems to be no question among Psychologists of note and standing that such a "subconscious mind" exists.

I have found many, many names applied by various teachers to this great "mind." Some call it the "subliminal mind" while others call it "cosmic-consciousness." Still others call it the "super-mind." But I have not found to date a Psychologist of standing who denies the existence of this "subconscious mind" or of *something else which, for want of a better name and perhaps a clearer understanding,* has been called "subconscious mind."

Where the "conscious mind" ceases its activities, this other "mind" begins *its* activities. For instance, all bodily operations and functions not under the control of the "conscious mind" are presumed to be directly under the control of the "subconscious

mind". It directs the involuntary muscles. It superintends the digestion of food, the elimination processes of the body, and one of its many functions is to repair and rebuild this bodily structure when necessary, as in the case of illness, etc. Many and marvelous are the activities credited to this "subconscious mind," and if indeed there exists such a mind, then it certainly is a marvelous affair to say the least.

The theory is advanced that while this body of ours was in an embryonic state, the "great subconscious" took charge of the building of this body, superintending the entire operation from that time to this. We are told it possessed a perfect idea or "mental picture" of what this bodily structure should be when completed, and did its work of manifesting this body with marvelous accuracy and precision. We are told that it obtains its great knowledge of these things from still another "mind" called the "universal mind", which "mind", in turn created the universe and all that is in it.

This "universal mind" gives to the "subconscious mind" whatever of wisdom and power it possesses, and therefore the "subconscious" is all-powerful, almighty, all-wise. In fact, we are told that once a person "contacts" this mighty "subconscious mind" it, in turn, drawing upon the marvelous wisdom of

the "universal mind", can and does give us "whatsoever things we desire". The great problem then, seems to be to "contact" this great "subconscious."

Just where this "subconscious" resides is somewhat of a mystery, but it *is* conceded to be an integral part of everyone's make-up. Some say it resides in or operates through some hidden portion of the brain. Others say it has its place of abode in the spinal column operating through *it*. And still others advance the theory that it operates and resides in the muscular system. There is no acceptable nor scientific evidence of any of these contentions however, and we are still uninformed as to just where this "mind" does reside, and just from where it operates. The theory of the "subconscious mind", however, has been so universally accepted that every other man on the street knows something or other about the "subconscious"—at least it is mentioned very often. "I left it to the subconscious" is a phrase often heard by those in contact with Psychology.

That there is a "something" outside of the realm of a man's "consciousness" and which "something" can and does manifest itself in many remarkable ways, I am perfectly willing to admit. The evidence is altogether too strong in favor of that "unseen something" to haphazardly deny its existence. And as a Psychologist, I cannot do that in the face of the overwhelming testimony that this "mind", or

this "something else" equally as potent, exists. We know that there *is* a power of some sort beyond the "conscious" phase of man, which power is *actually able to do things which to date have been considered outside the realm of possibility—and sometimes deemed miraculous.*

Every practicing Psychologist knows, and knows beyond any shadow of doubt, that when a man's "conscious mind" has done its best and gone its limit, *some other power can step into the picture and do for that man what his own "conscious mind" positively cannot do.* That, I think, is a positively established fact—at any rate it is as far as I am concerned. I have files and files of actual evidence, obtained by personal experience and contact with people, which files overwhelmingly prove the existence of some *unseen* power as this "subconscious mind" is presumed to be. By the power of this "subconscious mind" lives are being transformed. Poverty is being changed into marvelous plenty. Failure is being transformed into abounding success. Sickness is being changed into abundant health, and in many instances this is being done in supposed violation of all known natural law.

One cannot read the remarkable cures of Dr. Fox of New York City, and of the thousands of other Psycho-therapists, without being more than convinced that some such an unknown power certainly

exists. I am safe in saying that to-day there are hundreds of thousands of people in America who have been able to "contact their subconscious", as they call it, and through this "contact" have achieved the seemingly impossible. I am also safe in saying that there are hundreds of thousands who are vainly endeavoring to "contact" this remarkable "mind" and meeting with failure. And this being a fact, I am led to question the correctness of the definition of this power as well as the correctness of the name which has been given to it.

I do not question its existence, but I must question many statements made concerning it. This I have done in another of my works. Such questions in detail have no place in this book, however, so I shall not enlarge much upon that phase of the subject at this time. For the purpose of this book I am merely gathering together data to present to my reader, which data is intended to conclusively show that there is in existence an *unseen power, able to do the seemingly miraculous for all of us.* Not all of us are capable of finding this power or "mind", but when once a person *can* "contact" or find it, there seems to be no limitation on its power. It is a marvelous thing to be able to make such a statement, and you may depend upon it I would not make it unless *I knew* it were absolutely correct. And only

one blind, or wilfully ignorant, will ever deny the existence of this unseen power.

The weakness of this theory on which our entire Psychological structure has been built lies in the fact that no plain, understandable definition of the word *"mind"* is given. *"Mind"* is a very intangible thing, and because of its intangibility thousands upon thousands are utterly unable to grasp the theory or the principle involved. And to ask a man to believe something that he cannot understand is asking that man to do a physical and mental impossibility. And it is for this reason that I deem the term "mind" quite inadequate and, indeed, quite erroneous. One has nothing definite or tangible on which to build when this term "mind" is used. You cannot define it, neither can anyone else, and therefore I say to you that no matter what it may be, unless you and I can reduce the thing to a plain, definite, understandable term or word, we are floundering about in a sea of ignorance concerning this power or "mind".

It is human nature to want to know, and I am of the opinion that had the New Psychology been able to give the people a definite understanding of what is called "subconscious mind", its efforts would have proved efficacious in millions of cases which to date it has not been able to reach.

However, the fact remains that this "something"

actually exists, and is abundantly able to do for those able to use it whatsoever things the desire to be done unto them. I consider that to be an established fact. I also am ready to state that if there are limitations to the power of this "mind" or "unseen power", then I have not run across them yet. *I have never seen to date one single case in which this power could not or would not operate when the law governing it was rightly understood and correctly used.* And I have seen a lot of cases, too, but never in a single instance have I seen anything which would lead me to believe that this "unseen power", or "subconscious mind", or whatever you call it, had limitations. Think that over.

At this point I want to look for a moment at the methods which are used, and which, if used correctly, are presumed to be effective in "contacting the subconscious", which in turn will unerringly bring into manifestation the things desired, according to its followers. The picture is something like this. The great fundamental of the operations of this "subconscious mind" lies in the suposition that it "holds mental pictures or images". We are told that at birth it holds a very precise and complete mental picture of the finished body, and brings it into existence. We are told that all its operations are along the same line. If it be financial success that is needed or desired (now note carefully) all

that is necessary to be done is to *impress with sufficient clarity on the "subconscious" the image or picture of what is wanted,* and the "subconscious" will immediately begin to build the thing desired, and according to the "mental image" or "picture" impressed upon it. Truly a wonderful theory, and there may be some element of truth in it, but as we shall shortly see the theory is only a very small part of a far greater truth. We will come to that later.

In other words, the one great essential seems to be the impression of this "mind" with the thing *desired.* In other words there must be a great *desire* for something or other before the "subconscious" can commence its operations of bringing it into existence. And herein lies one of the great weaknesses of the New Psychology. You have its students trying to impress something "unseen" and un-understandable with what it is they need. And this is a hard proposition. Some of them have been taught that this "mind" is in some "unknown portion of the brain", whilst others do not so believe.

And again may I repeat that in the absence of a plain, understandable definition of what "mind" is, the student finds himself all at sea. *Nevertheless, in the face of this fact that not a single living soul can define the "subconscious mind" or explain its operations, marvelous results are known to be demonstrated—even though the power used is positively*

"unseen" and "unknown". In other words, this great "subconscious" seems to invariably respond in certain instances where certain definite methods are used, *even though it be a perfectly "unseen" power.*

Not a single soul can define to even his own satisfaction what the "subconscious mind" is. Nor can a single soul tell one where this "mind" has its origin, nor from what point it operates. Many consider that its operations have their base of activities within themselves, but this is purely and simply surmise, as no scientific fact is obtainable in regard to this phase of it. And yet, miraculous results in every walk of life are daily being manifested, even though the power is not known for what it actually is. The term "subconscious mind" is but a makeshift term which has been used in the absence of a better term and one which can be far more understandable.

But the sick are healed—the poor are made wealthy—the sorrowing ones are comforted—the failure is able to change his failure into success—the mentally weak is made mentally strong—the insane are cured. In fact, once more let me repeat that there seems to be nothing impossible for this "great subconscious mind" to do. What a pity that the Psychologists cannot tell us a little something more definite about it. But they probably have given to the world more real light, more real happi-

ness, more remarkable achievement, more spiritual understanding, than has any other group of scientists to-day. And the end is not yet. Psychotherapists are able to push the "conscious mind" into the background, *talking directly to what they call the "subconscious", and the results obtained from this practice are little short of miraculous.*

And if it be possible for one knowing how to obliterate the "consciousness" for the time being without the use of anaesthetics, and to bring into actual manifestation through some *"unseen"* power or other the things desired, then does it not behoove every researcher into this unseen realm to try and discover what this "power" actually is? Is it not too dynamic a power to call it "subconscious mind" and let it go at that, resting securely in the assurance that that is the correct definition of it? Suppose for a moment that it proved to be *not* "subconscious mind"—what then? And suppose for another moment that *every normal human being could contact this unseen power at will, obtaining from it the things he or she desired*—what then?

Different methods of "contacting the subconscious" are being prescribed most of them involving long-drawn-out sessions of "going into the silence", etc. But suppose that any and all such exercises were not necessary—what then? Would we not have in this world a power which could be used by

everyone, and which could give to all whatsoever things they need? And if there be such a power here, then what does it mean? It means that this whole world will be revolutionized—that's what it means.

It is very definitely proven that this unseen power can cause to be manifested in the life by the science of the New Psychology, almost without exception, everything that can be desired. It is proven that functional and organic disease of every known kind can be cured by the use of this "mind" or "unseen power", even when they have been given up as absolutely incurable by the medical fraternity. It has been definitely proven that adverse conditions can positively be changed by the application of this "mind" or "unseen power", and it has been just as conclusively proven that lives can be revolutionized by this same "unknown power". And if this power will work for one, in order to be effective it must work for all and it is my opinion that it *does* work for all alike when correctly understood and used. To date, however, it is universally used and always responds even though not a single living soul can tell what it actually is. "Mind" as such *does not answer the question.* It does not *satisfy* the average man and woman. If there be such a power, then the most important thing connected with that power is a plain, understandable definition of it. What is

it? Where did it come from? How does it operate? These are questions which the man on the street wants answered. That the power is there is not denied by anyone who has taken the trouble to find out, but what it *is* is known by very few.

But it was just as natural as it is for night to follow day, that the New Psychology should get right back to the actual source of that power—*God.* Never mind trying to define *God* at this point, but let the results speak for themselves. I will say at this point that *God,* as He actually exists and operates, is *the God nobody knows.* Certainly the "church" knows nothing of Him, for it is not even able to demonstrate one single little bit of actual "power" coming from God.

It knows nothing of any power that can heal diseases. *It* knows nothing of any power that can change adversity to prosperity. *It* knows nothing of any power which can literally and actually transform a life and change failure to success; in fact it knows nothing of *any* power whatsoever which can *actually demonstrate its own power right here and now on this earth, and in the lives of men and women.*

The "church" professes to know something of a power of some sort which can assure you and I a safe journey across "Jordan". It professes to know something of a power or spirit which can awaken

you in the "judgment day" a "saved soul". It claims to know how to get its members a home in "heaven", but it knows nothing about getting them a home down here on earth. It's pretty hard to trip a preacher on account of the fact that all he knows is in the "future", and neither he nor you can prove or disprove what he says. But personally, I am satisfied to let the future take care of itself. If the church's God can do wonders in the "future" He can do them now, and the supposition is that if He cannot do them now, neither can He do them in the future. And besides, the future is so indefinite —so vague—we know nothing of it at all. But we do know a lot about this life here and now, and we do know that it is a pity if the God of the "church" has saved all of his manifestations for some "future" date.

Can a preacher go to a sick bedside as can the Psycho-therapist and heal the sick? If he knows God he can. Can the preacher restore the unsound mental sufferer to normality as can the Psycho-therapist? If he knows God he can. And can the preacher give you and I some tangible evidence that the god he talks about actually exists and operates to-day? If he knows God he can. But mighty few of them can do any of these things to-day. They are adept at raising funds for new buildings; they are adept at social functions; they are adept at

talking on Sunday morning and evening; but they *are hopelessly lost where the actual demonstration of any power of any sort is involved.* For this reason it is my opinion that the church as it exists to-day *knows nothing whatsoever of God as He exists; either that, or it has a God all of its own, who cannot and does not do one single solitary thing to help a single human soul obtain either happiness, success, or healing when he or she needs it most—here and now.* And if it has that sort of a God, then of what use is it to you and I who do not believe that God has reserved all of his power for "future demonstration"? We are sure of this life and we know what it is; but we know positively nothing about any other life, and as far as I am concerned, I believe one lone Psychologist, teaching the truth as he knows it to exist, is doing more to spread the Kingdom of God than are all the preachers in existence.

What satisfaction is there in the "church" service as it is conducted to-day, and what actual results can one obtain from it? I sincerely would like to know. As far as being a social organization is concerned, it is good. But as far as revealing to you and I one fact about God, it is utterly impotent to do so. For the very best it can do is to try and teach God, as it believes Him to exist according to its own light. But we have already seen that this present protestant "church" structure had its inception in

the lap of the dark ages. And we have already seen that it was founded in superstition, in a superstitious age, when it was the custom to murder people for their religious beliefs.

Of course it claims to have the "only true God", but so do all the other religions, and I am convinced that the Hindoo can manifest more of the power of *his god* than can the "christian" of *his*. In case it may be charged against me that I am prejudiced against the "church", let me say to my readers that there is an intense love in my heart for the"church", and for all connected with it. My search for the *truth* must come first however, and if as a result of what little thinking and research I have done on this subject the "church" comes in for its share of criticism, then it is only because I have found conditions as I describe them, and not on account of any prejudice. For I love the "church". I was born and raised in it, and so I know it.

But when I see it standing there in its utter impotence, having nothing more or less than a show of religion, and when I see its utter powerlessness to control sickness, disease, poverty, crime, and the multiplied other evils, when I see its powerlessness to control or even slightly alleviate these conditions, and when I listen to its claims as to being the possessors of the truth of the *only true God*, then I am filled with a feeling of intense pity. And when I see

the Scientists and the Psychologists absolutely duplicating the very works of the Galilean Carpenter, and when I see these "church doors" closed from one Sunday to another, then my blood begins to boil within me, for the evidence is very strong that the God of the present "church" is *not the God of the universe.* No one denomination can consistently claim to have the only true religion, and have in its ranks the wrangling and jangling that is going on in the ranks of the "church" at this present time. No one denomination can consistently claim to know very much about the truths of God unless it can at least manifest some of them.

The Galilean Carpenter said: *"The things that I do shall ye do also"* and he sent forth seventy who came back with tears of joy streaming down their faces as they cried, *"Master—even the very devils are subject to us".* One possessed with epilepsy and various diseases on that order were considered to have "devils" those days. But can our ministers duplicate those works to-day? The Psychologists can, the Scientists can in many instances, and certainly "by their fruits ye shall know them."

If this "church", as we have it with us to-day, possesses any power of any sort *then where is it?* Surely the "church" must be hiding it under a bushel, and such it was forbidden to do. But *where is it,* if at all? And if it does *not* possess any power

of any sort, then by what excuse does it exist? We are asked to believe that at "conversion" the power of the "Holy Spirit" enters the "heart" and joins one to Christ. We are also asked to believe that the "church" as a body to-day is the "bride of Christ", but personally, I cannot believe that. I know personally too many active members to ever believe that they are even in the slightest degree connected with Christ—that cannot be. I even know too many ministers intimately to even suspect for a moment that they might, even remotely, be connected with Christ in any way, shape, or form. And yet they stand actively in their respective denominations—why? Either one of two things is a fact, and we had better find out which is true. The truth only hurts those who are in opposition to it. Either this "church" structure as a whole knows nothing whatsoever about the God of the universe as He actually exists and operates, or its people know the facts and are not men enough to practice them. If the God of the "church" possesses one one-hundredth part of the mighty power the "church" attributes to Him, then why, oh, why not demonstrate it a little? How much confidence would a little demonstration by the "church" inspire in its dead members at this time! What a wonderful thing it would be if there could be detected even the very faintest glimmer of the "divine spark" they are so fond of preaching about!

Many men of at least average intelligence have tried to detect some signs of spiritual life, but cannot, and how it would gladden my heart if I saw such signs.

The Psychologist can manifest the power they believe in, the Scientist can manifest the power they believe in, and why not the "christian"? And the answer probably lies in the fact that the "church" possesses no power of any sort and consequently cannot manifest that which it does not possess.

However, the structure is split in two at the present time and the odds seem to be with the "modernists"—and the modernists will win. They do not accept the entire teachings as the "divinely inspired word of God", while the fundamentalists do, or say they do (which is a vastly different thing). And with the structure split in two there is at least some hope that it will survive. It never could survive if it were one hundred percent "fundamental", because the fundamentals, as we have seen, are wrong. The theory of "repentance and salvation" is wrong and is not taught by the bible anywhere.

The story of the creation of this earth as told in their bible is wrong—absolutely refuted. The story of the flood as given in the bible is wrong—*it* is absolutely refuted. Even the historian who wrote it told two different versions of it, and they could not both be correct.

Their claim that they are the "body of Christ" is wrong; they are no such a thing, as they cannot even prove to you or I that they even know Christ. Their claim to "divine" guidance and inspiration is wrong, as their entire text-book is only a part of a large number of old manuscripts which sprang into existence hundreds and hundreds of years ago, and there is no evidence of any sort that they even were "inspired" by God—the evidence being all on the other hand, that they were humanly written and humanly composed.

Their statement of "divine origin" is wrong. The protestant church had *no* divine origin, it being a split from the Roman Catholic church, and the inference here is plain that, if as the "christian" claims, the entire Roman Catholic church is "anti-christian" and of the "devil" then they, as an integral part of it at one time not so far back, must of necessity be of the same nature.

Their claim that the promulgation of the gospel of Jesus Christ was given into their hands is wrong. At no time did Jesus Christ ever give His secrets to this present protestant "church" structure or any other "church" structure. In fact it is questionable, very questionable to me, that if He were to return to this earth now, He would even recognize the existence of this body calling itself the "church" and, according to them operating by

"divine authority". Their claim that Jesus Christ was a one-third of the "trinity" is wrong. According to the Nicene creed Jesus Christ is "very God of very God, being of one substance with the father," and according to the Apostles creed He is "the only begotten son," but this is refuted by the fact that in all His teachings, *Jesus at no time made any such claims, and not only that, He never even alluded to the trinity.* It is beside my purpose here to go into the claim being made by the "church" that Jesus Christ was a part of the "trinity" or that He had any "miraculous conception," or not. No student of the original scripts can have any doubts upon that subject, nor can any reader of the bible who is reading it from an unbiased standpoint have many doubts upon it either. Suffice it to say that certain of the written manuscripts of that time seem to give the impression that He was "divine," while far more give the very opposite impression. As far as Jesus himself goes, He did not make any statements to that effect. Also, and what is more important just here, there is no way of knowing just exactly who did write a good many of these old manuscripts, and consequently we are without authentic evidence on the point.

However, let that be as it may, I think we have seen very plainly that there must be a God in this

universe which the "christian church" knows nothing about. In the next chapter we will see whether or not we can discover *the God Nobody Knows.*

Chapter XI

THE LIVING GOD REVEALED

In studying this chapter, may I ask you to go somewhere where you will not be disturbed and where you will be alone. This chapter contains fundamental truths which, if you grasp them, are all-sufficient to completely revolutionize your whole life—if you think it has need for revolution or change. I would not have you miss the truths this chapter contains, and for this reason please be alone and quiet when you read it. I believe you will grasp what I am attempting to say to you, but if you should not grasp the mighty truth on the first reading, read it over and over again until you do, for I assure you that this chapter is probably the most revolutionary chapter that has ever been written on religious lines in a good many years.

It contains truths that this world is dying for and for which it would give untold wealth. So vital are these truths that it is just barely possible that you will not be able to grasp them at once. The Scientist will be able to do so, as will also the Psychologist and the students of the New Psychology. No difficulty will be found by them. The ones who will have trouble in understanding the chapter are those good souls who, unfortunately, are saturated with "religion" as it is taught by the

present day "church". We have our doubts as to these precious people being able to grasp what we are attempting to give them without much study and effort. The teaching is so violently opposed to what they consider the truth of God and the doctrines of this present "church" are probably so ingrained into their very nature that it is questionable in my mind whether they have completely lost the faculty of either thinking or reasoning for themselves along religious lines. One of the fundamentals of the "christian" religion is that one never questions the veracity of the doctrines taught. He must accept them in their entirety, exactly as they have been handed down, for, is it not a fact they all came by "divine" inspiration of God?

Consequently it is wrong and heretical to ever question the "traditions ye have been taught". So the good "christian", saturated as he probably is with the teachings of the "system", will find an entirely new revelation of God in this chapter, and to all such honest, sincere souls who actually *want to know the liberating truth,* I say to hem: "read this chapter slowly, quietly, and thoughtfully." If they do that the light will inevitably break upon them and will, sooner or later dazzle them with its brilliance.

Truth, as it actually exists, may be crushed to earth temporarily, *but it will rise again.* And you

may depend upon it, my friend, that the *truth* of the Living God as He actually exists and which truth has been buried for so long under the earth of tradition, dogma, and superstition *is rising again,* and people by the thousand will turn from their "idols" to it now that they are able to know and understand the most mighty power in this universe —the power of *the Living God.*

To those "christians" desiring more elementary training in the actual truths of God, I suggest a little book written by H. Emilie Cady, and released by the Unity School of Christianity of Kansas City, Mo. The honest searcher for the truths of God will find much in that little book entitled "Lessons in Truth", and I advise them to secure it.

It no other age than this would it have been possible for a book like this to have been written, and in no other age but this would it have been possible for the reader to grasp and understand the staggering truths the book presents. And let me add at this point that I personally take no credit for the book, nor do I take any credit on myself for the revelation of the Living God as this book gives it. About the only thing that can be said in my favor is that fortunately I am possessed with a bull-dog determination to know the facts of God as they actually exist.

I have been prepared and am still prepared to go

to any length for the actual *truth* about God. I would willingly sacrifice my life, if by so doing I might be able to give to the world some fundamental truth about God which would help to a better understanding of Him, and which would help my millions of fellow creatures to enjoy more happiness here and now. Fortunately, however, it will not be necessary for me to resort to such strenuous methods, and the facts of God as they are presented here have cost me nothing more than a lifetime of intense, persistent search and effort.

I feel that in releasing both *"Psychiana"* and this book, I have accomplished quite a little towards benefitting my brothers and sisters on this earth, and I am happy in the results being obtained. Not a single mail comes in which does not contain one or more "God bless you's" coming from all over the civilized world. Results of healing, results of happiness, results of success, results of peace, in fact every desirable result imaginable, the mighty Living God is giving to all who know how to call upon Him. And if this is not satisfaction then I do not know what satisfaction is. It is satisfaction to me, and evidently it is very much satisfaction to those who have been kind enough to study with me. It only goes to demonstrate the truth of the saying that *"God is true though every man be a liar."*

I care not what the "church" says or thinks about

my works. It is positively immaterial to me, in fact it may be considered quite an honor to be railed at by the present "church", for it has consistently maligned and blasphemed every attempt at any revelation of God which did not meet with its approval and which attempted to prove the existence of a God different from the God it preaches. Christian Science got its share of such scoffing, but plodded along paying no attention to it, until today the majority of the thinking and worth-while people are to be found in the Science church and among the students of the New Psychology.

Yet when this new Science came into existence, sermons were preached against it by the thousand. It was put into the "anti-Christ" class along with the Pope, the Mohammedan, the Hindoo, the Chinaman, and every other religionist which did not teach as the "christian" religion teaches. But this does not upset me too much, as we are living now in a "mental" or "spiritual" age. Also it is a thinking age; and when men and women begin to *think*, then the solutions to all lifes problems are close at hand, for thinking will inevitably find the truth sooner or later. The one who will not believe "even though one rose from the dead", however, has no possible chance to absorb any new truth or new light upon any subject, and the one who, along religious lines, wraps his cloak of "holiness" around him and says

that every teaching but his is false, then there is positively no hope of that man, or that system ever finding what new light might accidentally be discovered. And one man has just as much right to investigate along religious lines as has another. Any honest, sincere, man has just as much right to question the theories advanced as by such questioning, much new light might very easily be thrown upon the entire situation. What was the truth five hundred years ago may be absolute falsehood today. And in religious lines it probably is.

History shows us how, five hundred years ago, "christians" burned those of other denominations at the stake, considering all the while that they were doing it as agents of God *and offering up prayer to God at the beginning of their ghastly ceremonies.* But that, of course, could not be done today, altho at that time these good "brethren" honestly believed that they were worshipping the *one and only true God."* But they were not.

And this present "church" structure today honestly believes that it is worshipping the "one and only true God." But it is not. It thinks that its cold, clammy exercises indulged in every Sunday and every Wednesday night are very pleasing in the "sight of God." But they are not. It very consistently declares that it possesses the only real and true religion on the earth. But it does not. It

claims to have "divine" power from God almighty. But it has not; at least it cannot demonstrate any such power, as other people can.

It has definitely taught as being the truth the idea that we are "pilgrims" here on a rough and thorny road doomed to a life of living death; but we are not. It has consistently taught that none may be "saved" except by believing the message as the "church" gives it; but this is not a fact. It claims that there is only one way to enter the "kingdom of God", and that is through the "church"; but that is not so. It claims to be carrying on the work that Jesus left off when He died; but it is not. It claims to be the sole guardian of the truths of God; but it is not.

The question may become pertinent as to why I pay so much attention to the "church" in this book, and what my quarrel with it is. Well, I have no quarrel with it at all. I consider, however, that the existing "church", in attempting to foist on the people truths which it claims are absolute facts about God, *is giving the people a false idea of God and is making the Living God to appear to our people as an entirely different being from what He actually is.* That is where the "church" and I clash, and before I can intelligently present the truths of God as I have proven them to exist, it is very necessary that I oppose the teachings of the church

in order to explain, if I may put it that way, the actual truths of God as *I know* they exist. I may not have all the truth, but I have a good deal more that the "church" has, and judging by the letters in my office, I am able to demonstrate far better than the "church" is that the truths of God as I understand them *are able to bring actual results in the human life right here and now.*

I have already shown briefly the origin of this system and briefly refuted its claims to "divine" birth. We have seen that there is no possible connection between the origin of this "church" and God as He actually exists. I do not say that there are no men who know God in the church; what I *do* say is that the definition and the explanation of God as given to us by the "church" is false. Now mind you, I do not for one moment question the honesty nor the integrity of this "church" or its officers; I do not question that, but I *do question their wisdom in not calling a halt to their activities until such time as they can make full proof of their ministry,* I believe they should do that. This world will not suffer if the church's activities are stopped for a month or two, it may benefit; and until such time as the "church" can convince us beyond any shadow of reasonable doubt that it *knows* whereof is speaks, I believe it should cease its activities and investigate

the latest Psychological and Scientific findings for a while.

As it is, it is a dead issue in the minds of most thinking men and women. Certain it is that it has no truths which can be taken as scientifically correct, and most of our scientists readily admit that while the bible may be all right for a moral guide, it certainly cannnot be taken as a scientific guide. I am not so sure that it is a proper book to be taken for a moral guide either. There are passages in it that I would not allow my boy or my wife to read—let alone read them myself. And there are passages in it which would not be allowed to go through the United States mails did they appear in any other book. So I am not so sure that I want it as a moral guide. In fact I am not so sure that I personally want it as any sort of a guide, if I am supposed to accept it in its entirety as "the divinely inspired word of God—absolutely true from cover to cover."

I have studied it very carefully for many years, and outside of the teachings of Jesus Christ I am not interested in a single thing in the book. I am vitally interested in what Christ was supposed to have said though as I believe His message, had it been interpreted as it should have been interpreted, would have been sufficient to reveal the Living God as I shall attempt to reveal Him to you. So I am interested in that Man—vitally interested in Him

even though I do not believe that He ever was any part of God,*to any greater extent than you and I are part of God.* But He *did give to the world the solution of life's mystery, and had it not been for the different "religious" systems which sprang into existence immediately following His death, I believe the world would universally know God today.* I consider the teachings of these religious systems, however, to have been so false and erroneous *that they have hidden God from the people instead of revealing Him as they all profess to do.* The "christian" church, for instance, has so deified Jesus Christ that it has made an idol out of Him, and by so doing has hidden the light of the Living God from the people—and all the while it has considered itself to be revealing God.

The greatest error in the "church" today in my opinion is the error it has made in considering Jesus Christ an essential part of God to the extent that no one else ever was or ever can be a part of God. It may be that the future will reveal that all of us are parts of God. I am not saying here that this is so, but it *may* be so. But the "church" has consistently preached Jesus Christ as being God, and one can easily see where the true God has been obliterated by such teaching. Because the true God is *invisible* or *unseen,* the church has centered its activities on the visible, material man, Christ. And in doing this

it has missed the mark entirely. At no time did Jesus ever request worship as God. At no time did He ever ask to be looked upon as God. At no time did He ever make the statement that He was God, but on the contrary the bible is full of His statements that irrefutably go to show that He did *not* consider Himself God at all. I am very sorry that I have not the space in this book to go into detail on this subject, but I shall probably deal with it later. I am convinced, however, that the great mistake the "church" has made is in idolizing Jesus Christ and making a God out of Him. I do not believe he was other than a man, having to the full *the truth of God as He actually exists.* This may seem sacrilegious to the "christian" and it probably is as they teach and believe, but in the light of past and present performances, I do not seem to feel so badly over this. Probably I should consider myself a "lost soul" for denying the "Godship" of Jesus Christ, but I would be untrue to myself if I did not deny it. My denial is only my own personal opinion, however, and, like the men who wrote and deciphered the bible, I am only human and so am liable to err.

Listen to John 5:30 "I can of myself *do nothing,*" said Jesus. Are these the words of a God, think you? Once more in Mark 10:18 He says, "Why callest thou me good? None is good save one, even God;" does this seem to you to be the words of a

God or a man? According to both the gospels of Matthew and Mark, the last words of this man Jesus as He hung on the cross were: "My God, My God—why hast Thou forsaken me?" Dr. Luke however, has it this way: "Father, into Thy hands I commend my spirit." I wonder which was right.

As far as I personally am concerned, it is quite immaterial whether He was a part of God or not. If he was, then by no possible chance can you or I ever expect to measure up to His standard; but if He were not, then *you and I can duplicate every work he ever did.* (I mean here every authentic work.) It is not so pertinent whether or not He was a part of the "trinity"—that is not what matters. *It is the message He gave to this world that actually matters—the message, not the man.* And my "church" friends can haggle and jaggle for the next one hundred years about the "divinity" or the "immaculate conception" of Jesus Christ as far as I am concerned, and all their haggling and jaggling will get them nowhere, as they cannot prove a thing. And in the meantime, I, not knowing for a fact whether he was or not, will content myself by learning the mighty truths of *God Himself* as they are *known to exist.* There is a world of information bearing on the nativity of Jesus that I would like to give, but I cannot possibly do it here. Let me say, however, that it is *entirely beside the point*

whether Jesus was a part of the Godhead or not. Personally, I do not believe the "Godhead" to be split into parts. There is *one God* and only one. The "christian" says that *he* has Him, and so do all the rest of the religions, so we may as well leave them to their wranglings and see what we can discover about who and what God actually is.

From this point on may I ask you to follow me very closely, as I shall give to you an entirely new conception of God. This conception to my knowledge has never been given before by anyone. And what you do with it is your own lookout. You may accept it or you may refuse it. The chances are many to one, however, that you will be like almost every one of my thousands of students, and will write me thanking me a thousand times for revealing the Living God to you as He actually exists.

The truths I am about to give you now are *truths.* Everyone of them has been scientifically tested and proved not once, but thousands of times, and the God that I shall show you, marvellous and unbelievable thought it may seem, *actually exists.*

Chapter XII

THE LIVING GOD REVEALED (Cont.)

There is in this universe today an *unseen* power, or force, or spirit, or principle beside which all *other powers, or forces, or principles fade into insignificance.* This power is *invisible;* it cannot be seen by mortal eye but is there to a remarkable degree just the same.

This invisible power *is abundantly able to bring into actual manifestation whatsoever it may be that every normal human being needs in his life and literally bring such things or conditions into actual existence now.* This mighty, pulsating, throbbing, invisible power can supplant poverty with wealth, can supplant failure with success, can supplant sickness with health, and can supplant death with life. In other words, this potent, dynamic power can give to you and I everything we can possibly need to make this earthly life of ours a heaven and give it to us here and now.

This mighty invisible power is second to none and to date there has not been found *one single limitation to its power.* In fact *it has no limitations whatsoever.* It can and does respond to the desires and longings of the human heart and *has already given to each one of us every single thing we can possibly need to make us happy, joyous, healthy, wealthy,*

where this is needed, *and to give us an overwhelming victory over adverse conditions in this world.*

There is no need for any to be poor. There is no need for any to be sick. There is no need for any to be failures; all can be mighty successes *for this great invisible power might well be called a law*—for that is exactly what it is. *It is invulnerable, it is unchangeable, it is immutable, it never can fail.* Those heavens would do the impossible and fall out of the sky before this mighty, invulnerable, unchangeable *law* ever could fail.

It knows no obstacles, it cannot be defeated, it cannot fail to give whatever is needed to whoever needs it, and when this *law*, or *power*, or *force*, or *spirit*, is understood and used as it should be understood and used it will invariably bring into existence whatsoever it may be that the one using the law desires. Are those statements too strong? I am sorry that words fail me to make them stronger for it would not be possible for me to express in words the *never-failing bounty of this mighty power.* And do not for one moment misunderstand me here. I mean that there is not a single necessary thing that the human heart can rightfully desire that this invisible power cannot and will not give *here* and *now.*

You say to me "well, but am I to understand that I, myself, personally, can get whatever I need *now?*"

and my answer to you is *"yes"—a thousand times "yes." A million times "yes" if need be.* For there is no limit to this *law.* And this *law is nothing more nor less than the Living God,* operating among us on this earth and with a power so dynamic that every other power in the world falls into insignificance beside it. Instead of God being "in the heavens with Jesus Christ sitting on His right hand making intercessions for us with groanings which cannot be uttered" as the "christian" would have us believe, *He is right here in our midst and so close to us that "in Him we live and move and have our being"* as the bible states.

There never was a sickness known to man that this unseen, dynamic Living God cannot heal. There is not an adverse condition manifesting in your life today that this invisible Living God cannot adjust. There is no state of poverty in existence today that the Living God cannot change into one of abundance and do all these things *now.* Do not make the mistake of thinking that because you cannot *see* God He is not here—that would be nonsense and would be fatal to your obtaining the results you desire from Him. You cannot see Life either, but you *know* it is here. You cannot see the wind, but you know it is here. You cannot see heat but you also know that is here. And you cannot see *God* either, *but He is here and will still*

be here even if you do not believe this to be a fact. With the mortal eyes you possess you cannot *see* Him, but that cannot disprove His existence *here and now,* nor does it disprove His ability to do for you whatsoever you need done.

This mighty, invisible power invariably operates when the law governing its operation is rightly used and, being a law *it can never fail.* You will probably be staggered by the above statements but let me assure you on my honor as a man and as a Psychologist that *this mighty power does actually exist and can be found and used by Y O U .* And when once found and used there is nothing, absolutely nothing, that cannot be brought into existence in your life. So you see it is not going to be so hard to find this Living God after all. In fact it is a harder thing to get away from God than it is to find Him. Of course there are people who will scoff at this idea (especially the "christians", as it does not "jibe" with their ideas of God) but the *law* will pay no attention to these and they will go along in their own way, trusting their god "in the sky" and will fail to reap any benefits from Him in the future as in the past.

But the anxious searcher for the truth as it exists will stand in utter awe and amazement as these revelations are given to him, and will at once begin in earnest to learn more of the mighty Power

—Law—Living God, and will soon begin to find out and to actually demonstrate that I know whereof I speak and that *God does exist* and exists as I am describing Him now. Would your life be a better one if you knew for a positive fact that you were able to ask for and receive "whatsoever things ye desire" from the mighty Living God, and receive them here and now? Would that make a difference to your home surroundings? Would that help you to purchase that car you would like to have? Would that heal that little sickness which has been eating your heart out? Would not life be a transformed thing if you knew that the *Living God was in existence so close to you now that you could not get away from Him if you tried?* Would that make any difference to you do you think?

Those of you who are plodding along in undesirable surroundings, short of money, short of health, short of everything which can make you happy, would it make much difference to you if you knew how to find and use a power which could remedy all these things? Of course it would. Well you believe me, my friend, when I say to you that such a power actually exists and can actually be used by *you.* It is the power of the *Living God Himself.* It is more than that, *it is the Living God Himself.* And no one can question that this mighty, invisible Living God who is responsible for every created thing,

cannot give you what few little things *you* need to straighten up *your* poor little life. And this power actually exists. You desire some evidence? All right, I will give it to you.

We have definitely established that one form of religious instruction which we have often mentioned has actually brought into manifestation and without the use of "natural" means, desirable conditions, healings, prosperity, etc. That is an established fact and since it is, then the existence of some "law" or "power" is of necessity implied. We have indisputable evidence that the Psychologists are able to "work miracles" of healing, success, rejuvenation, etc., and do all these things without the use of any "natural" means. They say the means used are "mental" and attribute it all to the "subconscious mind." And this "great subconscious" they teach of actually brings into demonstration the things desired. There can be no question about that either. Now I want to study here the methods used in Psychology in bringing into existence things desired and bringing them into existence without the aid of "natural" means. For this is exactly what the Psychologist does, attributing the power involved to the "subconscious mind" upon which we are told there are positively no limitations. It is *not* the power of the "subconscious mind", for I am of the opinion that there exists no such intangible thing

as "mind". *The power of the Living God is what it is and actually operating and bringing things desired into existence here and now and by methods which are not "natural", but which are "above" the natural or "supernatural."* For you will grant me that it is not "natural" as we understand the word to take an incurable case of insanity or any other disease and cure it without the aid of drugs, etc. It may appear, however, that what we call "supernatural" is but the "natural" and what we call "natural" is the unreal; but we shall see.

The theory of the Psychologist is that there exists this "subconscious mind" which in itself is linked to the "Universal mind" and which knows no impossibilities of any kind. The theory further tells us that once we are able to "contact" this remarkable "mind" there are no limitations to its power. If we assume the "subconscious mind" to be God then that statement is a fact. As a matter of fact it is purely and simply an academic question whether we call this power "mind" or whether we call it *"God."* One thing is certain, this *power is there.* That can never be denied. I prefer to call it by its proper name, *the Living God,* and the very fact that the Psychologists, using the term "mind" and considering the results to come from "mind" can obtain definite remarkable results *literally proves that the power of the Living God exists and operates*

even when it is not recognized as being what it is. Were there no power there then the Psychologist could not do the things he is doing. Were the Psychologist to give the credit for the power where it rightfully belongs, what a difference there would be and how people by the thousand would see the light as it exists!

I cannot understand the word "mind"—neither can you. *But I can understand the word "God" and so can you.* For you and I are both of a religious nature and there exists a "something" which cries out for God. The Psychologist has come closer to revealing *God* than have all the religions in existence and the New Psychology has only come but *one step short of the truth,* as you are learning it here.

There is then according to the New Psychologists these two big "minds", the "subconscious", and "universal". We have a connection between them we are told. The trouble seems to be with most people to "find" the "subconscious", and judging by my mail I consider it is a big problem.

The method given by the New Psychology for "contacting" the "subconscious mind" is about as follows. The theory is that when once a desire is impressed upon the "subconscious" *it accepts that idea as its own and immediately draws upon the "universal" mind, bringing the desired thing or*

condition into existence. And it does demonstrate to its own satisfaction that the plan works. We are informed that the student must make his "mind" single on the thought in hand, at which time it passes over into the "subconscious" realm and becomes a "subconscious" thought, and when this happens the student might just as well forget that thought or desire and go on to the next problem. And that is scientifically correct as we know God. In other words, it is nothing more nor less than the actual method required and taught by Jesus in His attempt to tell the "church" how to actually receive from God the things one desires. Singleness of thought. Ones heart on what one needs—an intense desire for a certian thing—a predominating and consuming desire for a certain necessary state to manifest itself.

That is the first requisite in the case of the Psychologist and also in the case of Jesus Christ. The New Psychology comes a step short of the truth here in its statements that the desire is "impressed upon the subconscious, thereby bringing into manifestation the thing desired." It is not impressed upon the subconscious but *it is impressed upon this mighty invisible power we are here discussing—it is impressed upon God himself*—do you see that? And the answer is twice as sure as it could be by considering it to come from "mind" of

any sort, whether conscious, subconscious, or universal.

But the results are sure. God almighty will and *does when there is an earnest intense desire, answer prayer,* and it makes not so much difference whether one calls it "mind" or God just as long as the results are made manifest. And by the way "prayer" is nothing more nor less than an *intense desire.* They are one and the same thing. One songster said:

"Prayer is the soul's sincere desire
Uttered or unexpressed."

And that is a fact. So according to the New Psychology the "mind made single on one thing desired and to the exclusion of all other thought will so impress the "subconscious mind" that it will immediately begin to bring into being the thing or condition desired."

The one predominating requirement here seems to be an intense desire. You will remember the question Jesus asked the man having a withered hand. Before He healed him or before the man healed himself, for that is really what happened, He said: *Wilt thou be made whole,"* or in other words have you a *desire* to be made whole? He had and was made whole.

Now shall we look a little farther into the teachings of the New Psychology and see what the next step it prescribes is.

The first step is *"desire"*—the thought made single on the desired thing. Then we must study a little the exact manner of making the thoughts single. Most Psychologists suggest staring at some bright object or other "to induce a state of singleness of thought." In other words they try to have the student make his "mind" *single* on the thing desired. Jesus called that desiring "with all your heart" and it is one and the same thing. Then the next step seems to be repeating "affirmations", and it is remarkable to notice how these affirmations" are practically identical with the methods used and suggested by Jesus.

The New Psychology suggests an affirmation *that the thing desired is rapidly coming into existence.* The student is asked to "keep quiet" or, as some forms of so-called New Thought put it, "go into the silence." This is entirely unnecessary, unscientific, and is in reality very harmful and will tend to defeat the object in every case where it is employed. Any unnatural straining or attempt to "go into the silence" is positively harmful to the student.

Quietness is advisable when making these "affirmations" but 'straining" and "clenching fists" and "sitting for hours in straight backed chairs" is positively an erroneous teaching and very harmful.

Personally, in my large course I have my students

use this affirmation: *"The Living God is making me whole.'* This is a positive, definite and scientific statement of fact whereas the other affirmations that state that a certain something is coming in an indefinite way, are not nearly as effective as is an affirmation in which the student knows and recognizes the power that is doing the work. To lay these activities to "mind", while it may work, cannot possibly be as effective as to laying them to the Living God. And note here the similarity of the methods of Jesus and the methods of the New Psychology. Jesus said: *"Whatsoever things ye desire, when ye pray believe that ye have them and ye shall receive them."* The New Psychology says: "impress upon your subconscious what it is you need and you shall get it." How remarkable! One and the same methods are used by both Jesus and the Psychologists —no wonder they have astonished the world! The New Psychology has done one good thing, however, to say the least. Although people as a whole have lost faith in God as the result of the activities of the "church" the very moment the "subconscious mind" theory was advanced *it was embraced, the exercises were faithfully done and results were obtained,* proving once more that the mighty, invisible Living God does, and can, and *will* operate when the conditions are complied with even though the power be not known for what it really is and even though it

be called by another name. *Just as surely as the conditions are complied with the results are sure, and there are no limitations to God*—depend upon that.

You will notice that Jesus did not put any limit on the things which might be "desired." He said *"Whatsoever"* things, and there are no limitations to that word are there? It just simply means that whatsoever things we desire, the Living God can give them to us *here and now* and will give them just the very moment the conditions are complied with. You ask me: "Is there any limit to what we can ask for and receive?" And I ask you: "Is there any limit to the power of God?" If there are limitations to the things which can be obtained from the Living God then so far I have been utterly unable to find such limitations. It is not a case of questioning God—it is a case of trying to make people believe Him to the extent that they *can* receive from Him what He has promised. I am just as convinced as I am that I am dictating this message, that were the necessary belief in God employed, *it would be perfectly possible and perfectly natural for you and I to raise the dead as Jesus did.* There is the mighty Law—there is the Power of the Living God, but because of the cold, clammy, ghastly thing the "church" has asked us to accept as God people are having a hard time to believe that

God actually *can* do anything at all for us. What a condition to find ourselves in! And what a terrible responsibility rests upon this big "church" structure! Obscuring the words of God, or in other words "making the word of God of no effect through your traditions!" That is exactly what Jesus said they were doing. And they are still doing it—but not for long. Too many people are finding out the power of the Living God for the present state of affairs to exist much longer. This "church" may exist as the social club it is, and it has a perfect right to so exist. But as far as anyone looking to it for any spiritual help or for any actual results from God in this day and age—well—the very thought is somewhat laughable.

Every single preacher in this country should be able to go out among his "flock" and duplicate the works of Jesus. He should be able to heal the sick. He should be able to show people how through the power of God they might change their adverse conditions to prosperous ones. He should be able to demonstrate at least a little of the power the Scientist and the Psychologist can demonstrate, for in the final analysis it all comes from the Living God, and the "church" is supposed to be the guardian of God and His truths.

If I thought the "church" could tell me one single truth about God I would live in it. You would not

be able to drive me from its doors unless you used a shotgun. As it is—well—better leave it unsaid.

I wonder if I have given my readers enough here to make them understand a little of the power of God. The New Psychology evidently has the same method that Jesus used and is getting the same results, the only difference being in the terms used. They call it "mind" while I call it God. They claim that the only limitations that can be placed on the power of "mind" are self-imposed limitations, and I claim that the same thing about the power of God.

Of course it will be entirely necessary for the reader, in order to grasp the vision of God as I am trying to give it, to discard entirely whatever preconceived notion of God that he or she may have. Try and forget that the "church" ever existed. This may be somewhat hard to do but it will come easy after thinking on this subject for a little while. Try and forget once and for all the theory that you are a guilty, lost, hell-deserving sinner—you are not. Try and forget once and for all the idea of any God sat up in the sky waiting for a certain day to arrive, on which day he will swoop down and catch up the "righteous" to be with Him forever and ever. Forget such teachings as that; they had their origin in heathenish superstition. They were born in a superstitious age and you may believe me if you will when I say to you that there is not a single

scintilla of evidence of even a shadow of truth in this teaching, so please discard it. The longer you hold it the longer are you keeping away from the true universal God as He actually exists. Never mind whether there is a church on every corner or not. There used to be gibbets there also but they are no more, and the day is coming in which the "churches" will either change their ideas of a "dead" God into those of a "living" God or they will petrify, if indeed they have not done so already.

This new vision of God which you are receiving now will appeal to you when once you have discarded your old beliefs. And the sooner you do discard them the sooner will you see the true light of this mighty Living Spirit as He actually exists and in whom you "live, and move, and have your being." Hope will flare up anew in your breast the very moment in which you realize that there is a potent, living power, immutable, inviolable, unchangeable, and only waiting for you to take from it those things which you need. Never mind your "soul's salvation." Not a preacher in the universe can tell you what a soul is so don't be too serious about that. If you can find the Living God here and now your "soul's salvation" will be adequately looked after. Nor do you need to have any qualms about "sin" of any kind. There is only one sin in the entire universe

and that is the sin of unbelief of the preachings of Jesus Christ.

When once you find and have contact with the mighty Living God, right here and now, you need never worry your head about "sins" of any sort for you will not commit very many of them. Certainly you will not do what the "only man whom God found to be righteous in the whole earth" did—you won't do that. In fact "sin" of any sort will be a nonentity to you because you will have discovered the Living God and He is not concerned about any "sin" of any kind except the terrible "sin" of unbelief. This mighty Life Spirit wants you to believe that He exists. This mighty Living God wants you to believe that "whatsoever things ye desire, believing ye receive them ye shall have them." He wants you to believe that if you abide in Him and He abide in you, "ye shall ask *what ye will* and it shall be done unto you." And disbelief of these promises of God is the one and only "sin" there is in the universe. There can be no such a thing as "sin" to the man walking with this mighty Life Spirit. On the other hand there can be nothing but overwhelming victory over the world, the flesh, and the "devil," whatsoever *that* may be. Do you know what the "devil" really is? Well, I will tell you. The only "devil" there is is the spirit of unbelief of the spoken words of Jesus Christ as He spake of God. Never mind if the

preachers tell you that you cannot take the words of Jesus Christ literally; if you cannot do that then on what does their structure rest and on what do they base their claims of any knowledge of God?

The words of Jesus Christ *can* be taken literally and until they *are* taken literally they possess no power. But when a man or woman is prepared to *believe what Jesus said exactly as He said it,* then is that man or woman master of any and all conditions which can arise. When Jesus needed money for taxes was it not forthcoming? When He needed food and raiment was it not forthcoming? And do you wish me to believe that this mighty Living God, the most dynamic power in the universe, cannot give to you the very few things necessary to your happiness? Do you wish me to believe that? You will have to ask someone who has not proved the existence of this mighty God to believe that, not me. I know better.

The question may arise here as to whether I mean that God can literally take a man from poverty and give him plenty, and my answer is that I mean just that and nothing less than that. And the same thing applies in illness or disease. I mean to say to you that the very same power that healed the sick "at even e're the sun was set" can heal the sick in the very same manner today. Was He God in

those days and not today? Where has His power gone to if that be the case?

Or were the healings, etc., just for bible times? I think not, for there are more people being healed by this invisible God today than there ever were in bible times. And if the power of God ever healed a man, or if the power of God ever brought prosperity to a man, or if the power of God ever was revealed to man at any time, then this same power is just as capable of doing the things today that it has ever done. Don't let the preachers tell you that the miracles were for that day and age and are not for today. Those are some of the false statements they give out under the garb of religion. Nor must you let them tell you that the Power of this mighty, invisible, but Living God cannot give you your hearts desire now in a financial or any other kind of a way because that is *not true* even though it were to be written in the Nicene creed; even then I wouldn't believe it for I know better.

Listen to me for just a moment and I will try to take you a little further into this immense subject. And I do so hope you will grasp what I am giving you from now on. If you do then there is nothing impossible for you. If I can write this one truth plainly enough for you to grasp it your life will be revolutionized. Money will be no object to you. Health will never worry you. Nothing will ever

happen which you cannot overcome, so I will do my level best with what little ability I may possess and we will try and see if between us we cannot grasp the most vital *Truth* ever to be put in print. Now listen. This mighty Life Spirit *is itself the answer to every desire for good things that you possibly can have.* It is itself your perfect supply and your all-sufficiency, and I place no limitations to that in any sense of the word. In other words, God Himself, by His very nature *is Himself the answer to your every desire.* (Your every right desire of course.) God being spirit and therefore invisible to mortal eye, operates in a spiritual realm. This realm cannot be seen by you or by me as we are at present manifesting here. You will see that. Now by His very essence He is our all in all. He has or can get, if you please, every single solitary thing we need no matter whether it be wealth, happiness, health, joy, peace, plenty, or *whatever it may be.* God is for you and me *just that thing.*

And if this be a fact, then it follows that the only thing necessary for you and I to do in order to actually *have* what it is we so ardently desire is to *find God.* All right. In Him we live and move and have our being the bible tells us (and it *must* be true) and if this be the case, then we are *even now right in the midst of our supply of the very thing or things we need.* There can be no question about

that can there? Now, follow me closely please, here is what you are looking for, how can you actually get from this Living God, this ever-present Life Spirit, the things you actually need? We have seen that He Himself *is* those things and now we want to know how to actually receive them literally and materially right here and now just when we need them. That is what we are after now. Well, I'll tell you, and there is no use of beating around the bush about it. We must come back to the words of that man Jesus, the Carpenter of Galilee. He had the answer—never fear that, and His formula works—never fear that either. And His formula was as follows and you have all heard it many times: *"Whatsoever things ye desire when ye pray believe that YE RECEIVE them* and—*YE SHALL HAVE THEM!"* Did you understand that rightly? If not please read it again: "Whatsoever things ye desire when ye pray, believe that ye receive them, *AND YE SHALL HAVE THEM;* and believe me my friend, Jesus more than knew what He was talking about when He made that statement. Scientifically correct. Fundamentally true. In fact this earth would turn to stone before that statement ever could be false and before that formula ever could fail to work. *It is an utter impossibility for that formula to fail—it cannot fail—it does not fail—it works.*

You see you are here directed to believe that you receive (present tense) these things you need and you are promised that you shall (future tense) have them. Now is it a possibility to believe that one has a certain thing when there may be no physical manifestations of it? I think so. I think it to be entirely possible and comparatively easy to do just that. Of course we have for years and years been so sunken in religious superstition, dogma, and tradition that belief of any sort is almost impossible. And there is no questioning the fact that it will take years more to eradicate the false beliefs of the past centuries, but they *can* be eradicated and at a very fast pace, too.

When you realize that this invisible God who made this world is all around you, as the most potent dynamic force in this universe then belief in such a power as that becomes comparatively simple, does it not? And it is *this belief itself* that *brings the answer.* Do you grasp that? The Law is that *belief itself automatically brings the manifestation of the things desired.* If God *is* all these good things, and if ones belief that He is, is all that is necessary to bring the answer then it seems to me that one ought not to have much trouble believing God, should he? However, we Psychologists have drawn up and given certain exercises which we advise our students to do and which exercises, if

faithfully performed, cannot fail to bring the necessary belief.

Now what better way is there to believe this mighty promise of God than to practice actual exercises in this belief? In other words, if you have not the belief necessary to obtain the needed blessings, then you may by constantly affirming to be a fact the thing that you most desire, cause the necessary faith to be made manifest and in the very moment you grasp that and actually believe, the result is sure; so sure that "heaven and earth shall pass away but God's word shall never pass away."

If for instance you desire health and you recognize the fact that the mighty Living God, the most potent power in this universe, is abundantly able to give you that health, then you may be sure that you can get this much desired health. And if that be a fact and if *God is* all that you yourself desire, what better thing could you do than to assert the actual presence of the thing desired in your life or affairs *now?* You must realize that as far as *God* is concerned *He is the very thing you desire,* and if that be a fact, then the only thing which prevents you from obtaining what you desire is the *unbelief of your own self.* And the moment you actually believe God, you will be able to move mountains. Depend upon one thing here, and that is that the promises of God are sure; not a single statement

made by Jesus Christ can ever fail. God almighty has done for you *already* that which you desire. He cannot do more. Now it is "up to you" to take it and I can conceive of no better way than to show your appreciation of what He has done for you than to take Him at His word and show your belief by continuing to thank Him for it. Remember this —Jesus Christ *did not say* you should ask today and receive today, but He *did promise that you SHOULD receive*—and believe me my friend in the very moment you thank God for having given you what you need and you mean it, *you have opened up the channel through which the needed thing will come.* Do not hesitate to continue to thank God because you are employing the most vital law I know of in so doing.

This entire thing is absolutely scientific, and *there is a law in the realm of God which law provides for the manifestation of the thing desired.* Naturally one must accept it. By no possible means could God ever manifest anything in your life or mine which we do not believe could be manifested. If we ask God for something and "know" deep down in our heart that we will *not* get it, you may depend upon it we *won't* get it. But if we realize the *actual presence of God, the most dynamic power or law or spirit in the universe today, and if we use the simple law prescribed by Jesus we cannot fail to receive*

whatever of the good things of life we may desire.

Mr. Coue's affirmation that "day by day" etc., is according to a scientific law of God and actually works. Mr. Coue, however, did not take the Living God into the question but played upon the "subconscious mind" theory. I do not do that, and while I recognize the fact that marvelous results are being obtained from this so-called "subconscious mind", I prefer to call it by its proper name, *the power of the Living God.*

Chapter XIII

THE LIVING GOD REVEALED (Cont.)

I am spending considerable time on this subject as it means so much to my reader to grasp the fundamental Law involved. Had there been no other teaching in this world about God than what I am teaching you now, it would be the easiest thing in the world for you to grasp the principle or Law and you would be able to apply this Law, obtaining from the Living God what it is you desire for this is a spiritual, unseen, and immutable Law, and one which cannot be seen with physical eyes any more than any other Law can be seen.

Soaked in the religious dogmas and doctrines as we have them today makes it a little hard for the student to grasp the Law, and until he is ready to discard all he has been taught of the "God in heaven" then he will have to practice exercises in actual belief. I shall not go into detail here regarding these exercises as I have fully covered them in *"Psychiana"*. The thing I want to impress upon you here is that the *Living God is the most active, powerful, dynamic force for good in the world and that can be "contacted" and used by those desiring to do so. There is not a single good thing that you can rightfully desire that the Living God cannot give you right here and now because He is*

unchangeable Law. And the one depending upon God for anything is depending on law and consequently he cannot fail.

There are three hundred and sixty degrees in a circle. It makes no difference whether the circle be drawn on top of the north pole or in the jungles of wildest Africa. There are three hundred and sixty degrees in a circle.

A preacher or anyone else for that matter might stand and argue with you till the crack of doom that there are *not* three hundred and sixty degress in a circle and there would be still this number of degrees in the circle. You might not be able to make a single living soul believe it but there still would be three hundred and sixty degrees in a circle, you see that. You may be ridiculed for your assertion and all the arguments possible may be brought against your statement, and after all the arugments and after all the disputes and after all the denyings, there would still be three hundred and sixty degrees in a circle.

And this is so because it is a *fact* and a *law* that there *must be* this number of degrees in any circle, small or large, in Africa or in China, wherever there is a circle there also is three hundred and sixty degrees. The same thing applies in the realm of this Living God I am here telling you about. There is *an absolutely unalterable Law that it is utterly*

impossible for one to desire any good thing from God without getting it. But you will notice I use the word desire and not the words "want" or "wish". These two words mean nothing and cannot possibly get anything from the Living God because the *Law* is *not* that one may "wish" for or "want" anything, but the *Law is that one must desire it,* which is vastly different.

There must be an intense *need* and this *need* automatically creates an intense *desire,* and it is this desire which is a part of the *Law* that brings the desired things into actual physical manifestation. Someone has well said that "desire and the thing itself are the same thing" and I wish I could drive that home to you. For it is a *fact* and an *immutable law of God, in fact it is God Himself.* You can by no means actually need and so desire anything from God without getting it—the Living God is *true* and not *false.* He does not mock at your desires nor laugh at your calamities, nor has He made immutable *laws* which work for one and not for the other. That could not be from the very essence of what God is. And any failure to receive from God whatever it may be that you need is altogether a failure on your part to understand the Law rightly. "Ye ask and receive not *because ye ask amiss.*" In other words you ask and know full well when you ask that you will not get it—there

is the answer to any failure to receive anything from God.

The idea of being able to ask of God and receive *anything* which is for your good is so foreign to what you probably have been taught to believe that the idea of being able to do so may stagger you, and well it might. You might question my integrity or my ability but let me assure you that I am no wild-haired, scatter-brained theorist by any manner of means, and when I say to you that this invisible, potent, dynamic power of the Living God can and will bring to you your hearts desire I know whereof I speak. How far have I demonstrated along this line? Well, far enough. And if I deemed it expedient I probably could put into print a few things which might very easily stagger your imagination and dazzle your beliefs. I shall publish those things a little later though, you just depend upon one thing here and that one thing it *that it is an immutable law that you cannot ask for nor desire any good thing from God without receiving the same.* To date I have found *no limitations on what may be accomplished through the power of God.* Is it unbelievable? Well, it's the truth and now you see wherein this weakly impotent thing called the "church" has been giving to you and to me a doctrine which is very far short of the truth as it exists. Let it have its God who is in heaven if it

wants Him, and let it have its reward 'in the future" if it wants it, and let it have it's "harps of gold in a street in which a river flows through" if it wants it. Personally, I am content to speak and tell others about a God *who operates here and now and who can and will and does give those who believe in Him everything they can possibly need for their welfare on this earth.* What is it that the preachers say about "God will not withhold any good thing from those who love Him," and to know Him is to love Him, there can't be any doubt about that. But according to the "church" if adverse circumstances manifest we must be content and "be still and murmur not, but breathe the prayer divinely wrought—Thy will be done." And to use a slangy but very expressive word—pure bunk. God said His people should build houses and occupy them; they should not build and another occupy. God said He would not withhold any good thing from His people. God's word says that He is able to do abundantly more than we can ask or think, say the "christians", so why be poor, why be sick and why be miserable? Do you not see that if you depend upon God for what you need, even in a physical or financial way, *you hold Him by his own unalterable laws?* Do you not see that? The manner in which these gifts to you come is *His* business and not yours.

Your business is to "ask" or "desire" and when you do that, and in addition to that thank Him for having heard and answered, *you get your petitions.* It may take some time for them to manifest, but they are yours. Your "prayer" of "faith" has opened the invisible channel of God, and, as Mrs. Cady so very beautifully puts it, "sooner will the Heavens fall than that you fail to receive the things you desire."

Here is a man plugging away on a salary of $30.00 a week and supporting a small family on it. He cannot get ahead. He does not like his work. He wants to have a few of the real joys and pleasures of life. He would like to see his little kiddies well dressed as well as himself. He does not want to spend all of his time earning his living by the sweat of his brow. He is utterly discouraged and dissatisfied with the whole thing. But, being a "good christian" he plugs away trusting to "fortune" to change things for the better and really believing in his heart that these same things never will change.

He consults his "minister" and the "minister" in turn will probably tell him that it is all in the "will of God." He must not complain of his lot, just plug along giving whatever he can spare to the "church" and "on the other side" all will be well. "Never fear," this good brother is told, "God's in His Heaven—all's right with the world," and not

knowing what else to do this good brother keeps pecking away and some fine day they lay him under the sod. If he has been very scrupulous he may have a little life insurance policy but the chances are he has not been able to even save enough for that. But they lay the good brother away. The well-meaning preacher, standing beside that six-foot -deep hole speaks in glowing terms of what a wonderful "christian' the brother was. He tells how he always gave his tenth to the "Lord" and he attempts to comfort the wife and little kiddies by telling them that Jesus will take care of them, never fear. And so it goes. The family probably is dependent upon friends or charity and this good brother now in "heaven" could, had he only known it, *asked of the Living God and have received sufficient of this world's goods to take care of his little family after he had passed on.* And had the Living God as He actually exists been preached to that man he probably would have done so. As it is the only consolation that widow and those kiddies have is that "some day they will see Daddy again."

And up against such a preaching as that I throw the indisputable words of Jesus which *never can fail and which never can be incorrect,* and listen to Him as He speaks: *"He is not the God of the dead but of the Living."* Let the dead bury their dead," said Jesus. And again: *"If ye shall ask anything*

in my name—that will I do." Once more: "My God is able to supply *all your needs,*" and do you think that excepts the comforts of life? If you do you are terribly superstitious. But may I say to you here that God as He actually *lives* and operates *can and will give you your hearts desire*—aye—*He has already given you "whatsoever things ye desire,*" and the only thing which prevents your actually having these things is your inability to take them. God cannot do any more than to give them. You, if you really *desire* them, will in turn *take them.*

Now shall we go back to the brother they have just buried? Supposing that he had been taught that God was abundantly able to supply all his needs and supply them right here and now. Suppose that the preacher instead of telling him that his hard circumstances were in the "will of God" had advised him that the Living God can, and will, right here and now, change these poor circumstances to those of a far better nature. And suppose this minister had have told this man that it was wrong for him to doubt God like he was doubting Him; what do you suppose would have happened? Well, I'll tell you what would have happened. This good brother, the chances are, would have actually believed what the preacher told him and an indescribable joy would have filled his heart at the prospects of having a few of life's comforts, let alone its luxuries. And

it is reasonable to believe that this good brother *would* have believed the preacher; he believed him in the story he told him and I see no reason why he should have doubted him when he told of the *good* things of God.

But this good brother would have been unspeakably happy in the thought of a better future. And had this preacher told this fellow that if he actually desired these good things from God *He* would give them, about how long do you think it would have taken the brother to fervently ask God for these things? And about how long do you think it would have taken for this mighty immutable Spirit to change that brother's circumstances? Not so very long, I'll promise you that. For here again we have the same *law* of God, or rather *God Himself in actual assurance of the answer to prayer* and He would have if necessary, snapped the heavens out of the sky to fly to the relief of that good brother. *It would not have been possible in the face of this attitude of thankfulness, for God to fail for the law of God was being complied with, and God is true though every man, including the preachers, be liars.*

If God can give us all these wonderful things "in heaven" why can He not give them to us now when we *know* that we can enjoy them? We know positively nothing about "heaven" but we do know a lot about down here. And I for one cannot believe

and do not believe that God has saved all His "blessings" for the "future." *I know better.* And for any body of people claiming to be ambassadors of Christ to preach such a doctrine as that, is—well, to put it mildly—erroneous. Those of us who have made a study of spiritual laws *know and we know beyond a shadow of a doubt that God exists here and now, and not only does He exist here and now but He is able to do abundantly more than we can ask or think.* Not through the "subconscious mind," not through the "God-mind," whatever that might be, *but through His own mighty, immutable power,* and never let me catch one of my students ever doubting the Living God again.

And in the case of the preachers, let me say to them that if they do not believe that God so operates why not try Him out? Why not put Him to the test? The next time, brother preacher, you are called upon to visit a sick person, just try commanding the sickness in the name of the Living God to leave and see what happens. You say, "Can I do that?" You can if you know anything about God and if you don't know anything about Him then get that cloth off your back until such time as you do know something about Him. You need not fear to trust Him, brother preacher, if you are honest with yourself and in earnest in your ministry. And I am not saying that you are *not* honest, but it

is going to take some mighty plain speaking to put across to you the fact that you are preaching a God that *does not exist* as you preach Him, and I am giving you that in plain terms. What you think of me is quite immaterial. You know that I am speaking the truth—every word of it—and all that remains for you and your denomination to do is to *either learn the vital truth of God or stop your false ministry.*

Do you think that God cannot heal diseases today just as Jesus healed them years ago? Then give me three nights in your "church" and I'll show you whether He can or not. Do you believe that God cannot change adverse circumstances into circumstances of plenty? Then give me three nights in your "church" and I'll show you whether He can or not. But you know that I will not get any three nights in your church, don't you brother? You know that my God is *not* your God, don't you? There are, however, hundreds of preachers in the "system" that are so sick of it that they would discard the entire mess if they dared to. Well, let me say to such brothers: "Discard it anyhow—you won't starve—God will look after you."

I must call attention here to a letter which has just this moment come into the office. It comes from a good "christian" in a small town in Idaho, not a thousand miles from Moscow where I live. It's

interesting and just fits in with my line of thought at this point. After thanking me for the first lesson of "*Psychiana*" this brother gives me the names of about ten people whom he states want to hear about my teachings. At the end of the list he names the Rev..... and puts in parenthesis after his name "he is a reverent but he's a good fellow and doesn't believe what he preaches." Then he gives me the name of another "reverent" and this time he adds, "a reverent—but a liberal christian minister who is after the truth." He finishes up the letter by stating that "All these fellows are a good bunch —the reverents, however, can't preach what they think." Just a simple little letter but, oh, how true! Thousands of them in the "church" not daring to speak what is in their minds for fear of losing their jobs like the Rev. Fosdick did and also the Rev. Gordon of San Francisco.

This man allowed a Psychologist of national standing and reputation to speak in his church—now he's "out." What a pity! If the heads of the denominations want to hold their erroneous beliefs then let them have them, but for God's sake don't be giving the people of this day and age such definitions of God as you are giving them. Because if you do they will not only deny them but will deny you also. And incidentally, what must the responsibility be resting on your heads?

You say you are preaching what you believe to be the truth about God? No you are not. In the light of the many marvelous scientific and psychological discoveries of the past fifteen years, you *cannot* believe what you are preaching about God. Was this earth created in six days? You know better than that. Was this earth created six thousand years ago? You know better than that. Do you believe the "garden of eden myth?" You know better than that. Do you believe that there is a lake burning with fire and brimstone, into which the "devil" and his angels and all "unbelievers" are to be plunged, there to suffer in agony for ever and ever? You know better than that. Then why use and preach from a book which you cannot prove ever had any connection with the *Living God* in the sense that it is "divinely" inspired? I will say this to you, my brothers, there are enough truths of God in the sayings of Jesus Christ to keep you busy for the next thousand years digesting them all, without worrying your head about anything else, and the sooner you find that out the better.

You cannot prove that Jesus Christ ever was a part of the "God-head" as you call it, and I can definitely prove that He was not. I can come closer to proving that He was not than you can come to proving that He was. But what difference does it make whether He was or was not the "divine"

son of God?" The truths that He spake are so full of dynamic power, once you rid them of the superstition the "church" has attached to them, that you have your hands full in digesting even a few of them. I am not interested in whether or not Jesus Christ ever had any greater connection with God than you and I can have, but I am vitally interested in the *Living God Himself.* You go ahead and theorize about the virgin birth of this Carpenter if you so desire. Argue about it, get into disagreements with other denominations about it if you care to—that will get you nowhere nor will it lead one single soul to a true understanding of God. If I were you, however, I would read the handwriting on the wall and would be very quick to do a little investigating for myself. Read Mrs. Eddy's "Science and Health." Not that I consider it either scientific or grounded fully in truth, because I do not. I consider there are many unscientific statements in the book. But it will give you perhaps a faint inkling as to the magnitude of God which you have never had before.

Consult some reputable Psychologist and see what he knows of the power of the "subconscious mind" and then use the term *"God"* instead of "subconscious mind" and see where that will get you. Read "Problems Vital to Our Religion" by W. A. Lichtenwallner. Read "Lessons in Truth" by H. Emilie Cady and released by the Unity School of Christian-

ity at Kansas City, Mo. *Subscribe for Psychology Magazine. Read the Occult Digest. Read these books—you are not too old to learn nor are you so wise to the things of God that no one else can give you any light on the subject at all. A great many of you think you are but that is only a result of the "system", so read these books. Read anything you can get hold of which will give you a little light in this subject of God. I shall not ask you to read my own course of religious instruction, *"Psychiana"*, because I do not think many of you are ready for it yet. You might get it, say a year from now when you have learned a few of the fundamentals of God, but not before. But do anything to get all the light on *God* that you can get. You have given the bible a fair and square show—now give some of the newer psychological teachings the same fair show and if the truths of God as revealed by the Psychologists cannot put your so-called truths to shame then I am off on the wrong track—which I am not. It was not until I had entirely discarded everything I had ever been taught about God and the bible that I found the first faint glimmer of light about Him. It was necessary that I discard each and every teaching according to the "church" and when I did that the *light of the Living God broke in my life and today He still*

*Psychology Pub. Co., 101 W 31 St., New York City. Occult Digest, 1900 N. Clark St., Chicago.

shines with greater brilliance than any earthly light or than any God you have.

It would not surprise me one little bit, however, if we did not discover that the God you ignorantly preach and mine are one and the same thing. It might be discovered that the God I preach is given a chance to do things while the God you preach is "up in the heavens" and consequently cannot be of much use to us down here. There are lots of things we might discover, brethren, when once we actually desire to know the truths of God—lots of them. In fact *"when the desire to know God is manifest in the human heart, then will the answer to that prayer come just as immutably as the answer to every real prayer the human heart can utter."*

Chapter XIV

THE END

This brings me to the end of this book. I have no apologies to offer for anything in it. I know whereof I speak and if the God I have attempted to explain does not meet with the approval of the various denominations then I am sorry, for their sake. I know literally thousands of people who have proven as I have proven that the God this book describes actually exists and actually manifests according to the faith one has in Him. Every promise God makes is true and furthermore, every promise the Galilean Carpenter made is also true—these promises cannot be false for no man ever lived who knew spiritual law as Jesus knew it. And that means knowing God. For God is spiritual Law, absolutely immutable, unchangeable, invulnerable, and never-failing. And to the hungry hearts by the million in this country of ours I say to them all: "To just the extent to which you can trust this mighty, potent, dynamic Living God—to just that extent will you be victorious."

He can and He will give to you every material thing you need to make your life happy and to put you beyond the pale of want. He can and He will heal your sicknesses and diseases and He will do it in just the moment you trust Him to do it. Faith

as a grain of mustard seed—that's it. It doesn't take very much faith in God to bring the answer—just a little of the right sort.

And in addition to the many material benefits this great Living God will give to you, you will find as you know Him a little that He will prove to be to you a wonderful companion. He will charm you as you walk with Him and He will endear Himself to you by His ineffable sweetness. The trials and strifes of this life disappear into thin air when the mighty power of the Living God is used against them. In fact life has no strife that He cannot quell, life has no trial in which He cannot uphold, and the same sweet voice that stilled the tempest on the sea of Galilee can still the tempest in a teapot in your little life, for that's all the tempest really is.

You will find as you learn how to use the mighty power of the mighty Living God that you are a changed creature. You will have no worries—you will experience a joy unspeakable as you walk along the way. Not any emotional religious sensation, but a sweet peace which is always the natural condition of any man who has learned the secret of His presence. And as I write this, beloved, there steals into my inmost soul this utter peace and the eyes are dimming and the soul is full—and I know whereof I speak when I say to you that the mighty peace,

the mighty power of the ever-present Living God is the most dynamic power in the universe today.

Oh, what a peace the Living God brings! Oh, what a wonderful calm the Living God brings! And oh, what overwhelming victory is the portion of the man who has learned to trust this mighty Spirit—even just a little bit! To those who read this book and are afflicted, there will go out a little of the peace of God. To those who read this book and are troubled in spirit, there will come a wonderful peace for the mighty truths of God will of themselves bring this comfort whenever needed.

And now a closing word to the ministers. Have I seemed a little harsh? I am sorry. I only want to give my readers a tiny glimpse of the power of the Living God and if it may seem that I have been unduly hard on your denomination or yourself, then it is an error or judgment and not of heart, for I love you all. You have thousands of souls who are depending upon you to lead them aright and, brother, it is up to you to be sure that you are preaching this mighty God as He really is.

Forget the Apostle Paul and don't preach too many sermons about him. He was only a man. The fact that so many sermons are preached about Paul is evidence to me that the beauty of the Living God has been missed in its entirety. You cannot know the Living God, my friend, and preach many sermons

about Paul. I wouldn't even preach many sermons on Christ if I were you. But I would talk and preach incessantly about the ever-present, ever-powerful Living God.

Get alone and be quiet some evening, brother, and rest yourself. Then turn your thoughts to the Living God and, in a quiet, rested condition say slowly, softly, and quietly: "I believe in the power of the Living God." Repeat this many times in a whisper. Let there be no straining of any kind but just a quiet naturalness. Do this every night for say, two weeks, and then write me and tell me all about it. I know what will happen, brother, and can anticipate your letter because I receive hundreds of them. I shall not be able to answer you personally in all probability, but if I can I will. But my life is a busy one and I want to put into writing whatever of the truths of God I have absorbed. And this, with my large course of instruction, keeps me mighty busy and it is a physical impossibility for me to reply to all letters, but I shall understand you and in closing this book let me urge you to learn of God for He is very powerful and very able to give you whatever few things your little life can need. Do not preach a dead God any more, but preach a present Living God. Learn of Him until you can demonstrate His power as you ought to be able to do. Those ignorant seventy long years

back were able to do so. The Scientist is able to do so. The Psychologist is able to do so. Why not you? Is He not the same God? I think so. Has He not the same power? I know so. So give Him a chance to prove His actual presence, for He is there and wants to help you. And He will still be here as the most potent, dynamic power in this universe, whether you take advantage of Him or not.

So do not miss the mark by sticking too closely to the traditions you have been taught. They may have been all right a thousand years ago, although I question that, but they certainly are not all right today. So change them—won't you? Remember the Living God is not contained in your creeds or beliefs, nor is He contained in any other denomination's creeds or beliefs. *He operates outside of them all and probably in spite of them all.* So give Him a chance.

This world is on the verge of the greatest spiritual adventure it has ever known. Somebody is shortly going to give it a demonstration of the power of God that it has not witnessed for a long time. Mark my words. And then, when the full light has broken and when we see how close we were to the truth and yet how far we were away from it, every eye will dim at the ineffable love behind the entire scheme of things.

And in the final summing up, when we know as

we are known we shall stand amazed before the mighty presence of God and shout His glory with the tears streaming down our faces. There will be no lake of fire there, brother, to mar the beauty of that scene, nor will there be any humans torturing in its depths. You don't believe that and you know you don't believe it, so why preach it? Leave that to the hair-brained religious fanatics or religious grafters. They can do that sort of preaching—not you.

And let me tell you a secret, brethren; that day in which we shall know the Living God as He is will be right here on this earth—not in the sky—but right here. True, the time will come in which this material earth will vanish and you and I will probably enter a spiritual experience of never-ending life, but it will be a spiritual life lived with Him. You ask me what has caused all the sin and sorrow and suffering on this earth today—you ask me why there is death and illness and disease and misery, and I reply to you that just *one thing* is responsible for it and that one thing is *doubt of God. Doubt of the very principles I have been trying to enumerate here. Doubt that God actually exists. Doubt that He can do anything in a material way for us.* That is what has caused the sin and suffering, brother, and the day is coming in which doubt of every kind

will be banished from the earth, and when that day comes then the eye which can behold the physical will close, and once more shall we be where we rightfully belong—one Spirit—one Lord—every last one of us with Him. What a day!

THE END

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